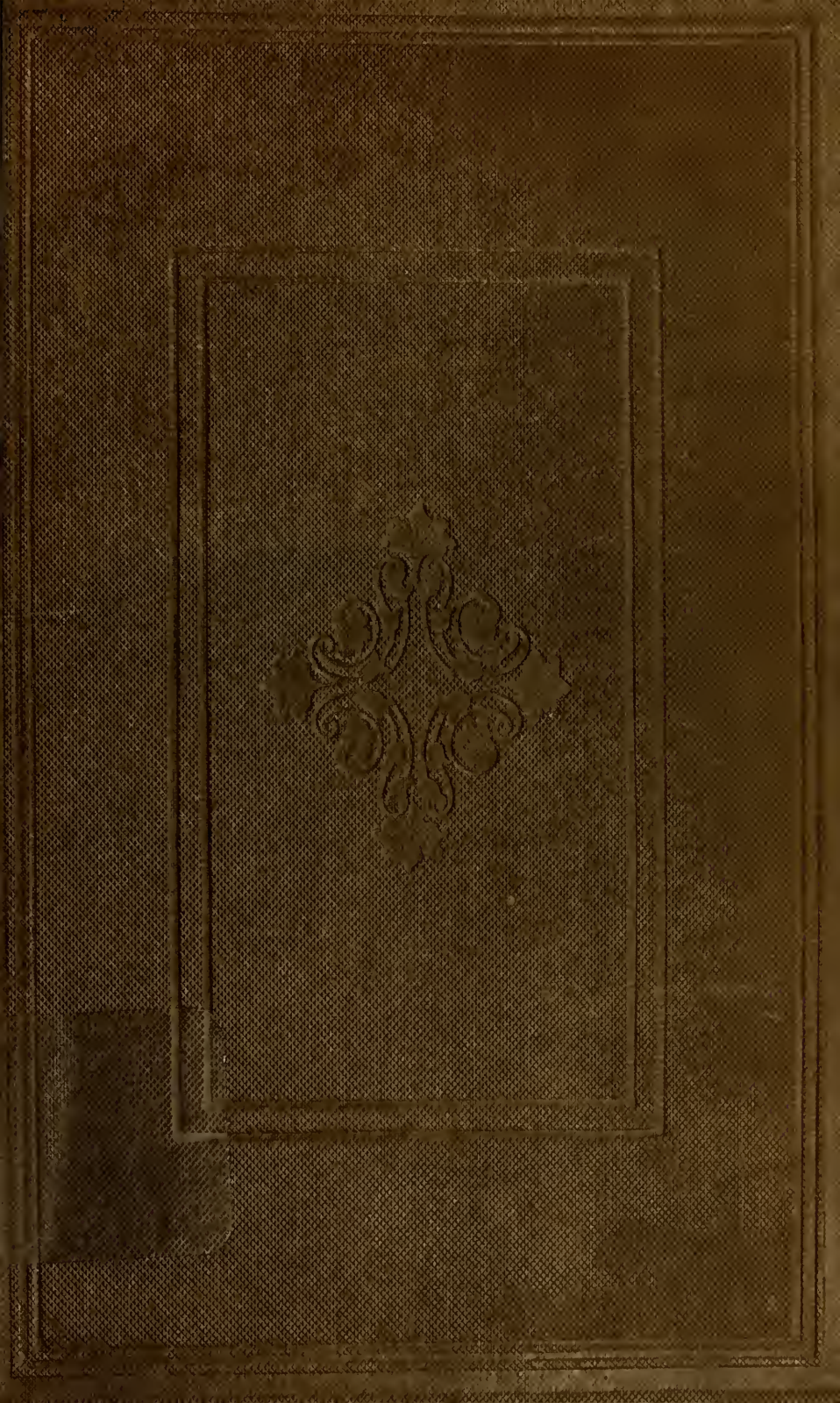

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Sermons on regeneration

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SERMONS

ON

REGENERATION,

WITH

ESPECIAL REFERENCE TO THE DOCTRINE

OF

BAPTISMAL REGENERATION,

BY THE

HON. AND REV. BAPTIST W. NOEL, M.A.

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Sermon I.

THE DOCTRINE OF BAPTISMAL REGENERATION, COMPARED WITH THE WORD OF GOD.

PREACHED ON SUNDAY MORNING, DEC. 11, 1842.

"*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

In my ministry among you, my beloved brethren, I have usually confined myself to the uncontroversial exposition of the great and plain doctrines of the Gospel, or to the endeavour to enforce, as seriously as I was able, the plainest and most important precepts of the Gospel. But when any great doctrine is attacked; when the discussion of that doctrine prevails in society, so that the members of my own flock can scarcely fail to listen to that discussion, and even share in it; when on tenets which are most important to the salvation of men's souls, the unwary and the unstable may be betrayed heedlessly into error; then it becomes a minister's duty, as it seems to me, to adduce more at large, and to bring more carefully to the view of his people, the evidences on which such controverted doctrine rests. And as, in our own day, the doctrine of *Baptismal Regeneration* seems to be substituted, to a great extent, for the doctrine of spiritual regeneration, it seems to me important that I should set before you, as plainly as I can, the scriptural doctrine of regeneration, with the evidence upon which that doctrine is founded; then, to endeavour to bring before you its importance; and finally, to indicate the means, by which so great a blessing is to be sought.

And let me, before entering on this inquiry, request, as the evidence may be considerably lengthened upon this doctrine, whether derived from Scripture or from our Church writings, that those who may be naturally impatient of reasonings, which they do not think immediately practical, will patiently weigh the evidence: because the doctrine is important, and if its importance is ascertained, it is equally necessary that we should see the true evidence, upon which it rests.

Let me request you, as this doctrine is eminently practical, that when we examine the nature of this great change, which is termed in Scripture "re-

generation," you will apply it to yourselves, by a strict and serious examination whether or not you perceive, that according to the evidence adduced from Scripture you yourselves are regenerate. And as this doctrine is of the utmost moment, let me beg you further, that on perceiving its importance, it may immediately stir you up to seek it, as the greatest and most necessary blessing from God. And if there are any here, who after having applied to themselves the tests which Scripture affords, have reason to conclude that they are not regenerate, I do entreat them, that they at once use, with seriousness and prayer, the various means which Scripture points out, as the means by which it is to be sought.

So may God bless this inquiry: which, if controversial, may at the same time be subservient to our highest spiritual interests, and not only serve, in a day when error abounds, to keep us steadfast in the faith, but likewise lead us ourselves more diligently to walk with God.

The word *Regeneration* is only found twice in Scripture.* And as both the passages in which it occurs are much controverted, I shall not adduce them as evidence in this inquiry.

The adjective is not used at all in our translation; we do not find the word *regenerate* in any part of the New Testament, that I am aware of; but the corresponding expression "*being born again*" *is* used. That, however, is only used twice. The one instance is in the passage, which I have now read as our text—"Except a man be born again, he cannot see the kingdom of God;" the same expression being repeated immediately afterwards. And the other is in the first epistle of Peter, and the first chapter: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

There are, however, other expressions, which abound in the New Testament and which plainly have reference to some change of the same kind. Christians are said to be "quickened," or brought to life; they are said to be "created"—"created in Christ Jesus;" they are said to be "begotten of God," or to be "born of God;" they are likewise termed "the children of God," and "the sons of God."

Now the meaning of these terms at once indicates to us, that they refer to the same subject. If a person is "born again," he in being born again begins a new life, and as there can in this passage, and in other passages where similar terms are employed, be no reference to a second natural life, therefore when a person is "born again," he must in some manner begin a new spiritual life; but when a man begins a spiritual life, then he is brought to life; he was not alive before, but in beginning that spiritual life he is brought to life; and hence the expression "to be born again," evidently means the same thing as to be brought to life, or to be "*quickened;*" and where these expressions are used, we may be sure that they refer to the same thing. A person who has already begun a spiritual life, cannot be said again to be brought to spiritual life; there is no second spiritual life, which he can enter upon; and hence to be "born again" is the same thing, as that which is

* Matthew xix. 28, and Titus iii. 5.

meant when a person is said to be "quickened" to spiritual life. So, when a man is "born again," he is the creation of God; he was not, and he is; and as the spiritual change to which that expression refers, must be accomplished by the power of God, so that a man "born again," or spiritually born, is so born by the power of God, such a man may be properly termed *a new creation;* and as this change is accomplished by God and is the beginning of a spiritual life, he may be said to be *created of God.* Accordingly, when we meet with the expression that a man is created, or is created of God, with reference to some spiritual change, these descriptions evidently refer to this same subject. For a man who is already created anew, created spiritually, is not capable of being spiritually created again, while the other lasts; being already brought into a spiritual existence by the power of God, he is not capable of a new spiritual existence while the other lasts; and hence to be "born again" must be the same thing as to be "created anew," or "created in Christ Jesus," and when we meet with these terms, we may be sure they refer to the same thing. Again: if a man is "born again," as we have seen, it is by the power of God, and therefore he may properly be said to be *born of God;* and if we meet, therefore, with that expression in Scripture, we may be certain it must mean the same thing as to be "born again." The former is the effect of God's power, and the second is the effect of God's power, and the man who is once "born of God" is not capable of being a second time "born of God," while his former life lasts; he, therefore, who is "born again," is "born of God," and the two expressions, when they occur in Scripture, refer to the same change. And I may say the same of the expression "*born of the Spirit,*" because the Spirit is God; he who is "born of the Spirit" is "born of God." The expression in our text evidently refers to the same change; our Lord so explained it to Nicodemus; Nicodemus marvelling at the expression here employed by Jesus, and fancying that he must experience some second natural life, our Lord thus explained the meaning of this term—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and hence it is plain, that to be "born again" is, in whole or in part, the same as to be "born of the Spirit," and when we meet with these expressions in Scripture, we may be sure they refer to the same change. To be "*begotten of God,*" also, is to be "born of God." And lastly, with respect to the other expressions I have quoted, to become *the children of God,* or *the sons of God,* is the same thing as to be "born of God;" it is the condition that results from being born of God; and if to be "born again" is the same thing as to be "born of God;" then to be "born again" is the same thing as to be the "child of God," or "the son of God." And thus it is plain, that all these expressions are equivalent to one another; and whenever we meet with them in the New Testament, we may be sure, they all mean the same thing. To be regenerate, to be "born again," to be "quickened" or brought to life, to be "created anew," to be "begotten of God," to be "born of God," to be "born of the Spirit," to become "a child of God" or "a son of God"—all these refer to the same thing; they do not refer to a succession of changes in any man, nor do they refer to several contemporaneous changes in him, but they refer to one great change, whatever that change may be: a change which may properly be termed the entrance on a new life.

Having now ascertained that these terms refer to the same change, it is not difficult, upon an examination of their use in Scripture, to ascertain further, what the nature of that change is. We may learn, by examining a few of the passages in which they occur, with sufficient distinctness and with absolute certainty, what the Spirit of God has intended by being *regenerated*, or being *born again*.

If we turn first to the epistle to the Ephesians, we find these words in the second chapter. "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Now what is the "death," of which the apostle here speaks? He says, that the persons to whom he wrote, (that is, all the Gentile converts,) together with himself and all his companions, (that is, all the Jewish converts,) were "quickened" from a spiritual death, and brought to a spiritual life. The death of which he speaks, he declares to be a "death in trespasses and sins;" they were dead, because they were under the dominion of sin. He more fully describes it, when he says, they "fulfilled the desires of the flesh and of the mind," and were actuated by "the spirit that worketh in the children of disobedience;" the death, therefore, of which he spoke, was a subjugation to Satan, and the entire obedience to their own inclinations in contradistinction to the will of God. The *life* of which he speaks, must be precisely opposite to that *death*, and therefore means the coming under the dominion of God, and beginning to serve Him instead of "fulfilling the desires of the flesh and of the mind." In other words, the life of which he speaks, is the becoming godly; and those who are "quickened" or brought to life, are the persons, who being previously ungodly, become through the grace of God godly,—that is, exercise suitable dispositions of mind towards the blessed God. But we have already seen, that to be "quickened" or brought to life, is the same thing as being "born again," or regenerate; and consequently, those who are regenerate are stated in this passage to be persons, who having been ungodly have become godly. That is the first mark, which Scripture lays down, of spiritual regeneration.

If we look, again, at the first chapter of the Gospel according to St. John, we find him speaking of our blessed Saviour in these words: "He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The force of the latter verse I shall have afterwards to examine; at present we observe, that the evangelist here declares, that those who "believe on Christ," "become the sons of God." If this power is given to those that believe, the expression intimates that it is given to no others; it is given to all such. All who believe, become the sons of God; none who believe not, receive that power. He gives that power to one class—to those who "believe on His name." And the apostle Paul assures us of the same

truth in the third chapter of the epistle to the Galatians—"For ye are all the children of God by faith in Christ Jesus;" whoever believes, becomes a child of God—whoever believes not, is not His child. Now faith in Christ is a hearty reception of Christ—a reception of Him into the heart; it is the heart-felt reception of the doctrine of Christ—a reception which uniformly leads to a cheerful obedience. Thus the apostle James says—"A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so faith without works is dead also." A man may profess to believe in Christ, but if he is not led cheerfully to obey Christ, he may be sure his faith is an illusion; it is no real faith, but a dead faith—a faith that has no vitality, no reality in it. A real sight and sense of what Christ has done for sinners, compelling men to give themselves up heartily to His service, is what is meant by faith. The apostle Paul therefore says, in the fifth chapter of the epistle to the Galatians—"In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Hence, then, the faith of which we read in the first chapter of St. John, is that faith, which leads a man, renouncing every other hope, to hope in Christ, to place his whole confidence in the Son of God for his salvation, to expect salvation through the sanctification of his heart and the habit of obedience to God, and to commit himself unreservedly to the dominion of Christ to be thus sanctified and saved; this is that faith, in the reception of which a man "becomes the son of God;" all who thus believe, with a practical, effectual faith, are the children of God—and no others are. But we have already seen, that to be "a son of God" is to be regenerate; it is the same thing as to be "born again;" and hence those are regenerate, who are led thus cheerfully to obey and serve the Redeemer from the faith they exercise in Him; and all that do not so believe, are still unregenerate. This is the second mark of regeneration, which the Scripture affords us.

A third mark, which the Scripture gives of regeneration, is that it leads a person to exchange the natural dread, which we have of our Maker as an avenging Judge, for a loving, filial spirit towards Him. The apostle speaks of this change in the eighth chapter of the epistle to the Romans: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Those, then, are "the sons of God," according to this expression of the apostle, who, having received the Spirit of God into their hearts, are taught by Him to address the Almighty as their Father; instead of alienation and dread, they learn to love Him as a child loves a father, to trust Him, confide in Him, serve Him, live for His glory, and thus have a filial instead of a servile spirit; such persons are "the sons of God," and no others. The apostle Paul assures us of the same, when he speaks thus in the fourth chapter of the epistle to the Galatians: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." This sonship is obviously the consequence of Christ's redemption; it is not the natural relation, in which a creature stands to the Creator, but it is the relation, in which a believer stands to God through Christ,

because it is the result of Christ's redemption. "And," adds the apostle, "because ye are sons," (ye became sons by the redemption of Christ,) "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Those, therefore, who believe in Christ, and are the adopted children of God, are those who have learned from the Spirit of God to call Him their Father. But we have already seen, that to be a believer, or to be a son of God, is the same as being "born again:" and consequently, the regenerate are such as have exchanged an alienation and dread of God for a filial spirit towards Him; and those who are destitute of this filial spirit, and still have a prevailing dread of the Almighty, when they think of Him, are those who are still unregenerate.

The Scripture lays down as a fourth mark of this change, that a person is brought to love the brethren, to love all Christians as such, and to be benevolent to his fellow-creatures in general. The apostle John assures us of this, in two passages of his first general Epistle. In the third chapter we read—"We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death." And in the fourth chapter—"Beloved, let us love one another, for love is of God; and every one that loveth, is born of God, and knoweth God." By the first of these passages the apostle assures us, that he who loves Christians as such, has been quickened to life—he has "passed from death unto life;" but, he who does not love Christians as such is still dead—"he abideth in death." And by the second of these passages the apostle assures us, that all who are born of God learn to be benevolent or loving: they receive through grace some degree of conformity to the character of Christ, and to the attributes of God, who "is love;" being His children, they in some degree resemble Him; and as "love is of God," those who are brought by grace to exchange the natural selfishness and wickedness of their hearts, for a general benevolence to their fellow creatures in the love and fear of God, are "born of God." These marks, then, of love to the brethren, and of love to all mankind, for God's sake, prove whether a man be quickened to spiritual "life," and whether he be "born of God." But we have already observed, that to be born of God, or to be spiritually alive, is the same thing as to be "born again," or regenerate; and therefore those who are regenerate, are led to love their brethren in Christ, and to love their fellow-creatures for Christ's sake; and if any one does not love his brother, and does not love his fellow-creature for Christ's sake, he has the proof that he is yet unregenerate.

You may find, in the same epistle of St. John, a further characteristic of this great change. In the third chapter he speaks thus: "Whosoever is born of God, doth not commit sin; and he cannot sin, because he is born of God; in this the children of God are manifest, and the children of the devil." And he repeats this declaration in the fifth chapter: "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." This apostle himself teaches us, as Scripture does generally, that no man in this world is altogether free from sin; in the first chapter he says, "If we say that we have no sin," that we have it not now, "we deceive ourselves, and the truth is not in us;" and they who are most advanced in godliness, are those who have the most sensitive perception

of their remaining sinfulness. But the apostle here teaches us, that no person who is born of God, fails to abstain from sin; he who is born of God does not sin wilfully, habitually, and allowedly. Others may persuade themselves, that some sins are trivial, and live in their commission, and mean to live in their commission, and have no resolute purpose to leave them, and do not intend to examine the Word of God to know whether their habits are sinful or not; but the apostle tells us, that a child of God cannot do so. He, on the contrary, is brought unfeignedly and from his heart to renounce all sin; to search the Word of God to ascertain what is sin, and then to give up every known sin whatsoever. If a person does not thus give up all known sin, he proves that he is not a child of God, that he has no principle of godliness, that grace does not reign within him; and thus the children of God are distinguished from the children of Satan. But to be regenerate, to be born again, and to be "born of God," are the same thing; and hence all who are regenerate abstain from known sin; and if a man does not abstain from every habit of known sin, he has a scriptural mark that he is still unregenerate.

To this let me add a similar remark, which is both brought before our view by the apostle Paul and by the apostle John. In the second chapter of the epistle to the Ephesians we read,—"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." All, then, who are "the workmanship of God, and created in Christ Jesus," are brought to the fulfilment of their duty—are led to live in the accomplishment of "good works," that is, in obedience to the commands of God; the only good works being those which are according to the will and commandment of God. A person "created in Christ Jesus," according to this expression of St. Paul, is led unreservedly to fulfil the commands of God; he wishes to ascertain all his duty, and to accomplish it; he has taken upon him the yoke of Christ, and means to bear it; he loves the habits which God commands and approves, and he lives in such habits, and is constantly endeavouring to rise to a higher degree of obedience to the whole will of God. And the apostle John assures us of the same thing, when he says, in the second chapter of his first epistle—"If ye know that He is righteous, ye know that every one that doeth righteousness," or conforms his life to the whole will of God, as declared in His law—"every one that doeth righteousness is born of Him." Careless and inconsiderate persons may suppose, that to be just to our fellow-creatures in pecuniary dealings with them, may answer to this term of the apostle; but who that has ever thought of the meaning of God's Word, can imagine that any thing so partial could be intended? Certainly he "that doeth righteousness" will be just in his pecuniary dealings with his fellow-creatures; but how can a man, who is just in money transactions but disregards the whole law of God besides, be said to "do righteousness?" Every departure from the law of God is unrighteousness; and he who "doeth righteousness" is the man, who sets himself uniformly, and unreservedly, and in the whole course of his life, to do the will of his Maker. Now this is the mark of being "born of God." "If ye know that He is righteous, ye know that every one that doeth righteousness, is born of Him." The apostle Paul, then, assures us, that all who are "created in Christ Jesus" obey the will of God; and the apostle John declares, that whosoever is "born of God" obeys His will. But we have seen, that these two expressions are the same as "being

born again;" and consequently to be regenerate is to accomplish the will of God, and it leads a person, uniformly and unreservedly, to obey the commandments of the Almighty.

We may refer to a passage in the second epistle to the Corinthians, in order to ascertain a further mark of those, who have undergone this change. In the sixth chapter of that epistle, we read as follows:—"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." According to this passage, those are the children of God, recognised as His children and treated as such, who separate from all that is ungodly in the pleasures of the world and its business; those who have no fellowship with unrighteousness. As the person that is upright, cannot live in accordance with the disregard of integrity; as he who has attained the light of truth, cannot endure and consent to the darkness of falsehood; as he who has learned to be pure through believing in Christ, and spiritually minded, cannot agree with the sensuality which prevails in the world; as he who has learned to put his whole trust in Christ, cannot feel in accordance with him who disbelieves Christ; therefore all those, who being believers in Christ are the children of God, must separate from the world's pleasures, and all that is wicked in the world's maxims and conduct—separate from the world in spirit and in aim and in principle. And if a person does not thus separate from the world, then he is not a child of God. The apostle John asserts the same truth, when he tells us, in the fifth chapter of his first epistle—"Whatsoever is born of God overcometh the world;" neither its allurements draw him into habitual sin, nor do its frowns terrify him into it, but he overcomes both those modes of assault. And this is true of every one who is a child of God: "*whatsoever* is born of God overcometh the world." So that if any one does not overcome the allurements of the world and its frowns, but is betrayed by either the one or the other into habitual sin, that person is not a child of God. Hence, then, this separation from the world marks who are the children of God, and who are not. But as the children of God are those, who are "born again," therefore this separation from the world or the contrary marks who are born again, and who are still unregenerate.

And let us notice one further characteristic of regeneration, which the Holy Scriptures bring before us. The apostle Paul tells us, in the fifth chapter of the second epistle to the Corinthians, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." We have already seen, that to be "born again" is the same thing as to be a believer in Christ, for "we are all the children of God by faith in Christ Jesus;" every reader of the New Testament knows well, that the expression—"to be in Christ," is the same thing as to be a believer in Christ; and therefore the apostle here declares, that if a man be a believer in Christ or be born again,

" he is a new creature ; old things are passed away ; behold, all things are become new." Every person that is led to faith in Christ, obtains a new view of all things around him. His views are changed with respect to the law of God, and the obligations that lie on him to fulfil it ; with respect to his Maker's claims ; with respect to habits which duty or interest prescribes. His views are changed respecting the redemption wrought out by the Saviour, respecting his need of a Saviour, respecting his dependence on grace, respecting a life of holiness. All things respecting religion are changed in his view ; he sees them in another light. And this change of perception operates a renovation of heart and life, so that he may be said to be " a new creature." His affections are set on new objects ; his thoughts are employed on new objects ; he seeks new ends ; his will is bent by new influences ; all his habits are changed ; and thus with respect to everything that constitutes the life of a man on earth, he is altered, and he may properly be said to be " a new creature." And " any man," the apostle says, who is regenerate, is thus " a new creature"—" if any man be in Christ, he is a new creature ;" and consequently, if any one is not so totally changed, that he may properly and without exaggeration be termed " a new creature," then that person is not regenerate.

Let us now bear these characteristics of regeneration in mind. They seem ample enough, to leave us in no uncertainty whatever on the character of this great change. And they tell us this : that if any man be " born again," then he is led to become godly ; he is brought to believe in Christ Jesus, as the only Saviour of his soul ; instead of a spirit of alienation and dread, he learns supremely to love God, and feels a filial disposition towards Him ; instead of shrinking with dislike and scorn from those who are most faithful to the Redeemer, he is led to love them as his brethren ; and, instead of being selfish and unjust to his fellow-creatures generally, he becomes through grace benevolent to all men ; this same change implies also, that a man shall renounce all known sin, and set himself with diligence to the unreserved fulfilment of all the commands of God ; it compels him to separate in heart and in spirit from the world in all its evil practices ; and it makes him entirely " a new creature," altering all his views of truth, and producing a fundamental change in his affections, his habits and his will.

And here, my brethren, for awhile let us pause ; and let me beseech you to apply what has now been said, practically for your own advantage. This Scripture evidence may very conclusively set before us the character of regeneration ; and, as we shall afterwards see, it may set in the clearest light the impossibility of the current doctrine of baptismal regeneration ; but at present let me only beg you to consider, whether or no your experience answers to these plain characteristics of regeneration, laid down in the Word of God. Let us, my brethren, each of us, as we would not err on a most momentous point, (for our Saviour, has said, as we shall afterwards have occasion to notice, " Except a man be born again, he cannot see the kingdom of God,")—let us ask ourselves with seriousness and sincerity of mind, whether we have experienced that change, which the New Testament has thus described. In other words, are we godly ? have we been delivered from subjection to the tyrannous influence of sin, and brought under the dominion of God, so that instead of " fulfilling the desires of the flesh and of the mind," we are brought supremely to love

and to serve Him? Are we such believers in Christ, as the Word of God describes? and is our hope at this moment resting on Him for eternity? Do we trust nothing else? do we *not* distrust Him? Are we expecting to be everlastingly blessed, looking forward to death with tranquillity and to eternity with hope, because Christ is our Redeemer? Have we learned, because God has been so gracious to us, to love Him therefore? and does the Spirit of God within us teach us to say, day by day, "Abba?" Do we address the Almighty as *our* Father, not by words to which we attach no meaning, not referring to His bounty in providence or His beneficence in creation, but as our reconciled Father in Christ, whom we have learned supremely to love and confide in? Is this love to God accompanied, in our hearts and in our conduct, by love to the brethren; so that we feel, whoever loves the Lord Jesus Christ has a title to our regard; nay, and as far as we know him to love Christ, wins that regard too? Have we learned to overcome the natural injustice, insensibility, and selfishness of our hearts, so that we love our fellow-creatures, and feel that our desire to do them good is only bounded by our ability? Have we learned from God, to renounce every habit of known sin, so that we can say this day, before the Searcher of the heart, there is no habit we entertain, there is no practice we indulge in, which we know to be contrary to His holy will? Have we been brought by grace to set our minds on the accomplishment of all His commands, so that instead of looking on the yoke of Christ as a hard yoke, or thinking His service an arduous service, we are pressing forward to new and better obedience, than we have ever yet attained to? And in this spirit, belonging to the children of God, do we feel that we are revolted by the spirit, that we see prevailing in the world? Does its profanity—does its sensuality revolt us? Does its devotedness to the things of time and sense seem incompatible at once with our interests, duties and tastes, so that in heart and aim and habits we are separate from an ungodly world? And thus, are we become in Christ "new creatures;" so that it is no exaggeration to say of us—"Old things are passed away, behold, all things are become new?"

Let me entreat you, my dear brethren, to conduct this examination with that sincerity of mind, which may avoid delusion; because there is no benefit to be derived from any self-deception. Our Lord pronounces the change to be necessary; and if by being insincere in this self-examination, or not bringing our mind and character to the right test, we contrive to deceive ourselves, let us be sure, that that deception will not profit in the great day of account. *Now*, let us unveil our character to our own eyes; *now*, let us endeavour to see all we are, in the light in which God sees it. Let me impress upon you solemnly this day, that every one in this congregation takes care, as before God, that he does examine with minuteness and seriousness, and a practical resolution to conduct the inquiry to a right termination, whether he is regenerate or not.

And may God help you in that examination! May He lead many to conclude, from the most rigid application of these scriptural tests, that they *are* His children! And if there are others that must doubt still, may God awaken in them so much earnestness to become His children, and to have an assured hope for eternity, that if convinced they are not regenerate now, it may lead them to seek that inestimable blessing by all the means in their power!

Sermon II.

THE DOCTRINE OF BAPTISMAL REGENERATION, COMPARED WITH THE WORD OF GOD.

PREACHED ON SUNDAY EVENING, DEC. 11, 1842.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3.

Our first duty in examining this portion of the Word of God, was to consider wherein that new birth consists, of which our Saviour here declares, that without it no man "can see the kingdom of God." We have seen abundant Scripture evidence to show, that that new birth involves an entire change of heart, through which a man believes in Christ, is led to love God, is made to love his fellow-Christians and his fellow-creatures, renounces the habits of known sin, is led to desire the accomplishment of all the will of God, and habitually to obey Him, and, being separate from the world in his aim, spirit, and habits, becomes thus a new creature, old things passing away, and all things (with respect to religion) becoming to him new.

It would be exceedingly difficult, for any one to deny those plain statements of the Word of God, which need no ingenuity of exposition, which speak their own meaning, and to which we have already directed our attention. But (for human subtlety will do any thing,) it may be said, that all this important change takes place in infancy, at baptism; that all these proofs would follow, but for certain obstacles that hinder; and that there is in every child who is brought to baptism that grace, which would infallibly in due course lead to all these operations of the Spirit, were it not that circumstances afterwards hindered.

In support of which view it may be urged, that when our Saviour expounded the meaning of these words to Nicodemus, He said—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Where our Lord seems, it may be said, to attach this blessing uniformly to baptism; saying, "Except a man be born *of water*, he cannot enter into the kingdom of God."

With respect to the meaning of that passage, there must, I think, be admitted to remain some doubt; and commentators of the highest character have entertained very different opinions respecting it. Calvin, one of the most enlightened and pious commentators who ever wrote on the Bible, has these words in his comment on this declaration of our Lord. "With respect to this passage, I can by no means be brought to believe, that Christ speaks of baptism; for this would have been unseasonable. While Nicodemus was dreaming of a Pythagorean second birth, Christ, in order to remove his error, adds that men are not reborn naturally, nor need to be clothed with a second body; but they are born, when they are renewed in mind and soul by the grace of the Spirit.

He therefore means the same thing by 'water' and by 'the Spirit.' It is frequent in Scripture, when the Spirit is mentioned, to add the mention of fire and water: several times it is said, that Christ is He who 'baptises with the Holy Ghost and with fire,' where 'fire' means nothing else than the Spirit, and only shows what is the nature of His influence within us. Hence, 'water' is nothing else, than the interior purification and life-giving of the Holy Spirit." Piscator says upon this passage—"Christ here admonishes us, that He is not speaking of a natural birth, but of a spiritual; of which the Holy Ghost is the author, who in purifying men's minds exercises an influence like that of water. The word 'water' does not seem in this place referrible to baptism." That very pious and learned commentator Manton agrees with Calvin, so far as to think that the expression has no reference to baptism; and Dr. Bloomfield declares, that various foreign divines of the highest character, such as Witsius, Cocceius, and others, agree with Calvin in this interpretation. Their opinions derive some probability from the fact, that there is no recorded command of Christ to His apostles to baptise, during the whole of His ministry on earth,—which, if He had advanced baptism at this period in His ministry to such an important position, does seem exceedingly improbable: the formal institution of Christian baptism not having taken place till after our Saviour's resurrection.

At the same time, since our Saviour may in this passage have referred to baptism, I would not question that the term here used may be employed with reference to baptism. I would not contend against the propriety of saying, that children are regenerate by water in baptism; simply because it may be, that our Lord had reference to that rite in this passage. But then, if in one place of Scripture persons are spoken of as being regenerate by water, and if in very many places of Scripture persons are spoken of as being regenerate by the Spirit, and regenerate in such a way that we cannot identify it with baptism, it would be an error to employ the term with reference to baptism, and to forsake it with reference to a spiritual change. Some, who retain the doctrine that a renewal of the Holy Ghost is needful, would at the same time shrink from employing the term *regeneration* with respect to that change, and would confine this to baptism. But we may observe, that the use of terms is important; it often may seem a trivial thing to change the use of terms, but the renunciation of the accustomed meaning of any term is the prelude to the renunciation of the doctrine it contains. If we employ a term in an extraordinary sense, renouncing its ordinary sense, it is impossible that we should give an explanation whenever we use it, and therefore impossible that we should guard those who listen to us against a misapprehension of our meaning. Employing the term *regeneration* to express the change by water, when its ordinary meaning in Scripture (or the meaning of the equivalent terms,) is a change by the Spirit, which is not identical with baptism, those who hear me employ that term would naturally imagine, that I employ it in its ordinary meaning; and hence I should be responsible for all those mistakes, to which my unusual and unnecessary use of the term might expose them. If, therefore, the doctrine of the renewing of the Holy Ghost, as distinct from baptism, be retained, the term should be retained too: and that change, whatever it be, which takes place at baptism, should be called *water regeneration*, or *ecclesiastical regeneration*, or by some terms of that kind, while the term *regeneration* or *new birth* should,

according to the constant language of Scripture, be applied to that great change, of which our Saviour speaks when He says, "Except a man be born again, he cannot see the kingdom of God." I see no adequate reason to question the propriety of using the term *ecclesiastical regeneration* with reference to baptism; but the Scriptures, which we have already examined, positively forbid, that we should ascribe to baptism the spiritual regeneration, of which we have been speaking.

Let us now adduce two considerations, connected with those passages to which we referred in the morning, to show that the doctrine of Baptismal Regeneration is antiscriptural and mischievous.

The first of these considerations is derived from the fact, that *the regenerate cannot lose their regeneracy.* If a person is once "born again," the force of the term shows that that change can never be eradicated; the effects of it might cease, but the person born again can never be unborn. It is as impossible, that a person who is spiritually born should be unborn, as that the man should be unborn who is born naturally; it is as impossible, that the child of God should cease to be His child, as that a man's son should cease to be his son. When the prodigal wandered from his father's house, he became a most unworthy son, deserving to be banished by his parent for ever, but he did not on that account cease to be his son; and thus, whatever may happen to those who are regenerate, born again, or born of God, it is impossible that they can cease to be born of God. Nor is there the slightest intimation, with which I am acquainted, in the whole of the New Testament, that would ever countenance such a notion. Apostates are frequently spoken of; numbers are spoken of as finally falling away from the Christian faith; but we never hear of these being persons, who have lost their justification—lost their regeneration—lost the spiritual blessing they once enjoyed. Our Saviour speaks of wicked ministers, as those to whom He will say at the last day, "I never knew you; depart from Me, ye that work iniquity;" He does not say, they were once regenerate and then lost it, but declares that He "never knew them" during the whole time of their Christian profession. We read of the tares mingled with the wheat, which are sentenced finally to be burned; but we never read of their *becoming* tares. We read of the bad fish as well as the good, which are caught by the net of evangelical doctrine; but we never read of the good fish becoming bad. We read of the foolish virgins associated with the wise, of the wicked and slothful servants connected with the faithful, of the goats mingled with the sheep; but we never read of the wise virgins becoming foolish, of the faithful servants becoming slothful or unfaithful, or of the sheep becoming goats. We read of those who are apostates, in the first epistle of St. John; but the apostle expressly says, they were never members of Christ's body, the Church: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Now how could the apostle know, that none of all those who apostatised from the truth, ever belonged to them? It was not by his personal acquaintance with them; this was surely impossible, in a society so widely scattered as the Christian Church had become long before the apostle John wrote that epistle; but it was because he knew, that no man,

who had once been regenerate, could lose that regeneracy; hence he says, "They went out from us, but they were not of us." And indeed I believe, that there is no class of persons whatever, holding even baptismal regeneration, who ever question this fact, or ever suppose that the regenerate can become unregenerate. On the contrary, the constant quarrel with evangelical ministers is, that they address portions of their baptised congregations as unregenerate; this is thought to be "contrary to sound doctrine," because such persons would maintain, that regenerate persons may become worldly, may be lapsed believers, may be unworthy followers of Jesus Christ, but cannot cease to be regenerate, or cease to be His followers. And hence, according to the meaning of the term, the statements of Scripture, and the avowed belief of (I suppose) all parties, the regenerate can never become unregenerate.

But let me now recall your attention to a few of those passages, to which we adverted this morning, which declare positively, that those who are ungodly, *are* unregenerate. The passages are so numerous, that to spare your time I will only refer to one or two, in which you will observe, it is not said that the persons spoken of have lost their new birth (which is impossible), but that they are not "born again." "Whosoever is born of God doth not commit sin:" those, therefore, who live in sin, are *not* born of God; they have not *lost* their new birth, but they are *not born*. "In this the children of God are manifest, and the children of the devil;" those who live in sin, are not the fallen children of God, but they are the children of the devil. "He that loveth not his brother, abideth in death:" he has not lost his spiritual life, but he remains dead. "We know, that whosoever is born of God sinneth not:" whosoever sinneth, then, is not born of God. "Whatsoever is born of God, overcometh the world:" whosoever, therefore, does not overcome the world, is not born of God. These and various other passages distinctly tell us, that those who are living in sin, and not in obedience to the commands of God,—who, instead of overcoming the world, are entangled by it,—who, instead of loving their brethren, love them not,—these persons are unregenerate; and as it is impossible for a person to lose his regeneracy, if once born again, it follows, that those who now are unregenerate, ever were—that there never was a moment when they were "born again."

Now unhappily it is too plain, that numbers of those who were baptised in infancy, after that baptism live and die impenitent and unbelieving: live in the habits of sin, manifest all profanity, indulge in every kind of vice, and so die. And thus it is too plain, that at some period of their lives, according to the language of Scripture, they are not regenerate. But if they are not regenerate when thus living in sin, then they never were; and baptised as they were in infancy, it proves that baptism is not regeneration.

This is the first consideration I would adduce from the expressions in Scripture, to which we this morning adverted, to show that those who are baptised in infancy are not all of them regenerate.

To this let me add a second consideration: which is, that it is declared in Scripture, in many passages, that those who are regenerate, those who are born again, *can never perish:* they can never be cast away by God. Of this our blessed Saviour assured us, when He said in the tenth chapter of the Gospel by St. John, "My sheep hear My voice, and I know them, and they follow

Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." Those, then, who become Christ's sheep by believing in Him, cannot perish, but they are under His gracious care, so that they reach eternal life; and we have seen already, that to believe in Christ and to be born again are the same thing, and therefore those who are born again can never perish, and never be cast away by Christ. It is equally declared in Scripture, of as many as are truly members of the Church of Christ, that they cannot apostatise from the faith. In that passage of St. John, to which I have already adverted, he says of those apostates, who existed in his day in numbers, "They went out from us, but they were not of us, *for* if they had been of us," (if they had been true members of the Church of Christ,) "they would no doubt have continued with us." Of the whole multitude of the apostates, who became antichrist, who opposed the Gospel of Christ which they had previously sustained, it is said, that they could not belong to the Church of Christ, because, if they had belonged to it, without exception they would have remained in it. From hence it appears, that those who are true members of the Church of Christ, cannot apostatise from the faith, but remain still faithful to their principles. But we have already seen, that those who are "born again," are brought into the Church of Christ, and become members of Christ; and hence those that are new born cannot apostatise from the faith which they once professed. And if Baptismal Regeneration implies that those who are members of Christ *do* apostatise, then that doctrine contradicts this portion of God's Word.

Let me add to this, that the Scripture expresses very distinctly, that the subjects of a work of grace must enjoy the completion of that work. The apostle Paul, in the first chapter of the epistle to the Philippians, when he thanks God for the fellowship in the Gospel, which the Philippian Christians had manifested, adds—"Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ." Now whence arose that confidence, that the whole multitude of real believers in that Church at Philippi, would have the work of grace, begun in them, completed, and that it would never cease, till they had attained that moral perfection, which is the ultimate object of each Christian's efforts? He was convinced of it, because he knew, that *no* believer, no one who is a subject of grace, can fail to receive its completion; and consequently, those who *now* are subjects of the grace of God, will enjoy the completion of that work of grace, which He in His mercy begins. But those who are regenerate are born of the Spirit, are the subjects of His grace, are led by the Spirit, and under His influence; and therefore regenerate persons cannot fail to receive the accomplishment of His grace in their ultimate perfection.

Let me also bring before your notice the language of the apostle Paul, in the eighth chapter of his epistle to the Romans, respecting those who are justified. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified." In this chain of the operations of the grace of God, we learn, that all the predestinate are in due time called by grace, that all the called by grace are

through faith justified, and that all the justified are finally glorified. No part of that chain can snap asunder; not one of those consequences can fail; they are appointed by Him, who has infinite power and infinite wisdom, and He who predestinates also glorifies. Hence, then, it is impossible, for a justified person to be cast away: he must reach heavenly glory. But we have already seen, that those who are new born are justified, that regeneration implies believing, and that those are the children of God or are new born, who believe in Christ; and consequently no regenerate person can fail of reaching heavenly glory.

The language of Scripture is equally precise, with respect to those who become the children of God. If you look at the third chapter of the prophet Jeremiah, you read these terms of the covenant of grace: (speaking of the spiritual Israel, the elect of Israel)—"I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations? and I said, Thou shalt call Me, My Father; and shalt not turn away from Me." Of the reprobate Jews this was never true; they would "turn away from Him," they *have* "turned away from Him;" but of His own elect people amongst the Jews, to whom (as I often notice to you,) the spiritual promises of the Old Testament are limited, the Lord says, "Thou shalt call Me, My Father,"—thou shalt have the filial spirit, which we have seen to be communicated by God the Spirit,—"and thou shalt not turn away from Me." So that one who becomes a child of God, and is marked as such by his exchanging the servile spirit for a filial spirit, the spirit of alienation and terror for a spirit of confidence and gratitude, will not be permitted by the grace of God ever to turn away from Him. And the Lord repeated that promise in the thirty-second chapter of the same prophecy: "I will make an everlasting covenant with them," (with His elect remnant,) "that I will not turn away from them to do them good, but I will put My fear in their hearts, that they shall not depart from Me." If men could depart, they would perish; if His children could learn to hate their reconciled Father, they would die; but the same covenant of grace, which made them His children, also maintains within their hearts that filial spirit, which is the pledge of their everlasting welfare; and thus those who become the children of God, are preserved by His grace, so that their hearts do not depart from Him, and they walk in His ways till the close of their period of probation. But those who are regenerate, are His children; and therefore the regenerate can no more depart from God, but must be maintained still in their fidelity and their allegiance, by His grace, as those who are His children.

Let us look, again, at the language of our blessed Saviour, with respect to those who are said to be given Him of His Father. I need scarcely remind you, that these are His believing people: "All Mine are Thine, and Thine are Mine." Of these His believing people it is said, that they are given to Him by the Father; and of such our Lord says, that they can never perish. If you look at the sixth chapter of the Gospel according to St. John, you may see who these are, that are given to Christ by the Father: "All that the Father giveth Me, shall come to Me;" that is, those who believe in Christ are they who are given to Him of the Father, and none others. "All that the Father giveth Me, shall come to Me:" and consequently, if any man does not believe

in Christ, he is not given; but if any man does come to Christ, then he *is* given of the Father;—as our Saviour also confirms, when He says, "No man can come to Me, except the Father which hath sent Me draw him." Now of all these our blessed Lord adds—"This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Then all who are given to Christ by the Father, must at the last day be raised to a joyous and glorious life, in the presence of their Benefactor and Redeemer. And did not our Saviour express the same thing again and again, in that beautiful prayer which we read in the seventeenth chapter of St. John? In the opening of that prayer, He speaks thus: "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh," (absolute dominion over the world, so that He is the Lord of providence, ordering all events, controlling all wills,) "that He should give eternal life"—not to "all flesh," (for that cannot be, as they may be still enemies of God and unbelievers,)—but "to as many as Thou hast given Him." The consequence of the Redeemer's absolute dominion over all persons and all things, is that with unerring wisdom and with Almighty power, He guides to glory those who are given to Him of the Father: "that He should give eternal life to as many as Thou hast given Him." Therefore He prayed for them, that they might be kept by His Father to the end; and that prayer certainly never failed. "All Mine are Thine, and Thine are Mine, and I am glorified in them; and now I am no more in the world, but these are in the world," in the midst of danger and difficulty, exposed to temptations and laden with sin; "holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are." Who is the man that will venture to say, that prayer of the incarnate Mediator was not accomplished? Who can say, that His holy Father has not kept, and will not keep even to the end, all those who are Christ's, and therefore given to Him by the Father? So did our Lord express, with no less decision and force, the same blessed truth, when He said in the close of that prayer—"Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory." Can they fail to reach those prepared abodes? He died for them; He loved them; He drew them to Himself; will He complete His own glory and the number of His blest in heaven, and leave them out? It is absolutely impossible; the will of Christ shall be accomplished, and His will is, that those who are given to Him by the Father, shall "be with Him where He is," to behold and share His glory. But if, my brethren, those who are given to Christ by the Father must reach eternal glory, according to His words, and if all are given of the Father, who believe in Christ, and if all are regenerate who believe, as we have already seen, then all who are regenerate must reach eternal glory, and cannot be cast away by Him who has loved them.

Let me now refer you to two out of various passages, which express the same truth in somewhat different terms. In the first chapter of the first epistle of St. Peter, that apostle speaks thus of the Christians to whom he wrote; and he wrote to a number, whom it is impossible for him to have personally known, and he wrote to them simply as Christians, the whole body of believers scat-

tered throughout the various provinces of the Roman empire. He terms them "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." How could he know they were elect? Simply because they were believers; the fact that they were believers, sanctified by the Spirit, and led to obey the commands of God through Christ, marked them as elect; it was this belief, "working by love," which showed them to be elect; and therefore all believers are elect. Of these elect the apostle continues to speak thus: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God unto salvation, ready to be revealed in the last time." Of all these persons he declares, first that they were elect unto obedience; secondly, that being elect unto obedience, they were destined to an inheritance incorruptible and undefiled; and thirdly, that being thus destined to this inheritance, they were kept for it by the power of God through faith, and kept not for awhile, but for ever—kept "unto salvation." All, therefore, who are the elect of God, are, according to this expression of the apostle Peter, "kept by the power of God through faith unto salvation." And the apostle Paul utters precisely the same truth, when in the opening of his epistle to the Ephesians, he thus speaks of "the saints at Ephesus and the faithful in Christ Jesus"—of those who, by the power of the Spirit, were become holy and consecrated to God, and who were true believers in Jesus Christ: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." They were chosen before the foundation of the world, not because God foresaw they would be holy, but that they might be holy; chosen, not because it was foreseen they would love God, but that they might love Him, His choice being effectual. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." They were, then, predestinated and chosen, not to enjoy the means of grace, but grace itself; predestinated and chosen "unto the adoption of children;" predestinated and chosen, not for any thing God saw in them, but "according to the good pleasure of His will;" in His own sovereign mercy, He predestinated and chose them, that they might become His children. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will:" in this same exercise of His sovereign benignity, He had chosen these same persons to an eternal inheritance. This language of the apostle Paul is in exact accordance with the language of the apostle Peter; and both tell us, that those who are the elect of God are elect unto salvation,—that as it is impossible for the purpose of God to be frustrated, or that what His Almighty power secures can fail, therefore these persons must come to salvation. And further it is declared in these passages, that all are elect, who are Christ's faithful followers. But we have already seen, that those who are regenerate are Christ's faithful followers; and if so, they are the elect, and the regenerate can no more be finally cast away, or fail to reach eternal salvation, than the elect of God can fail to reach it.

Now to apply these passages, this plain Scripture doctrine, to that which we are inquiring after—the truth of the doctrine of baptismal regeneration: is it not most distinctly plain, that baptismal regeneration must be diametrically opposed to these various passages of God's Word? The facts of the case, alas! too clearly show, that numbers of those persons who were baptised in infancy, live throughout their melancholy lives accumulating fresh guilt, and hardening themselves in growing enmity to the truth; they live so, and so they die; so that among the multitudes of those baptised in infancy, there is too much reason to apprehend, that a vast body will ultimately perish. But we have seen, that the elect of God cannot perish; and we have seen, that those who are the sheep of Christ must reach eternal life; and those in whom a work of grace is begun, must have that work completed; and those who become true members of the Church, never apostatise from it; and those who love God as His children are kept by Him, so that they never depart from Him; and those who are given to Christ of the Father, can never be cast away by Christ; and those who are the elect of God, are elect unto salvation; and hence, those who are regenerate, answering to all these descriptions and enjoying a change which involves them all, are absolutely secured by the goodness and fidelity of God from being cast away. But if those who are baptised in infancy do manifestly perish, and the regenerate can never perish, then it follows, that it cannot possibly be, that those who are baptised are therefore regenerate. And as we have seen, that regeneration cannot be lost, so that those who are unregenerate now were unregenerate always, it follows, that multitudes who were baptised in infancy were not by baptism regenerated.

Let me beg you, then, to observe how unscriptural this doctrine of baptismal regeneration appears to be. According to the language of Scripture, those who are once regenerate can never lose their regeneration, and therefore those who are unregenerate now were ever unregenerate; but according to the doctrine of baptismal regeneration, all children were regenerated in baptism, and, if so, according to the language of Scripture, they must continue regenerate to the end—and so indeed those who maintain that doctrine constantly declare. Hence, then, to uphold the doctrine of baptismal regeneration, is to declare of those who remain ungodly, who live in sin, who oppose the will of God, who manifest unbelief, and finally die in such habits, that these are regenerate. But the language of Scripture distinctly declares them not to be regenerate; and the doctrine of baptismal regeneration thus expressly contradicts the Scripture. The facts of the case also show us too distinctly, that numbers of those who are baptised in infancy, finally perish; the declaration of Scripture is, that the regenerate cannot perish; and hence the doctrine of baptismal regeneration, which declares that the regenerate will perish—that numbers are regenerate who finally perish, is in direct contradiction to the Word of God. As, again, the facts show, that many of those who are baptised in infancy finally perish, but the language of Scripture declares, that those who are given to Christ can never be cast away by Christ, we see that baptismal regeneration maintains that those will be cast away by Him, who the language of Scripture declares shall never be cast away. The doctrine of baptismal regeneration declares, that infants in baptism are the subjects of a work of grace, but those that are the subjects of this work of grace afterwards lose it, and so become again ungodly, and in their ungodliness perish; but the language of the Scrip-

ture is, that those who are the subjects of a work of grace must experience its completion: and therefore the doctrine of baptismal regeneration is directly opposed to the Word of God. The facts show us, that those who are baptised in infancy do in process of time apostatise from the truth, fail to manifest any faith in the Word of God, and so die; but the language of the Word of God is, that those who become the members of Christ can never apostatise from the truth, and that if any one does apostatise, he never was a member of the Church of Christ; and thus baptismal regeneration, which states them to be members of the Church of Christ and yet finally to apostatise, is in express contradiction to the language of the Word of God. The same blessed Book declares, of those who become Christ's sheep, that they shall never perish, but must come to everlasting life; but the doctrine of baptismal regeneration declares, that persons do become the members of Christ, and afterwards lose that blessing, and so fail of reaching everlasting life; and thus again this doctrine is found in direct contradiction to the Word of God. All those plain and invaluable portions of God's Word, which assure us of the perseverance of His people, and His fidelity to those whom He has once loved, to those whom He has elected and given to Christ, and called by grace, and made the subjects of a work of grace, and led to believe in Christ, and brought to justification through faith in His blood—all these must be set aside by this doctrine, which thus unscrupulously passes by such plain declarations of the Word of God.

And therefore let us not be deceived with respect to its consequences. It must be as mischievous as it is unscriptural. We need in our conflict with evil all the consolation, which a God of mercy has bestowed; we need to be strengthened in our spiritual warfare by all the encouragements, which His parental love has afforded. Who is the Christian, who is strong in temptation? Who is the Christian, who is calm in trial? Who is the man, that is enabled most to glorify God in this world of sin and sorrow? It is he, in whom "the joy of the Lord is his strength," and who can feel the most assured reliance on the promises of the Word of God. But this unhappy doctrine tears from us all this consolation. God bids us by His Word, "show the same diligence" with other Christians, and with what we may in former days have manifested, "to the full assurance of hope unto the end;" but this doctrine forbids all assurance. There can be no assurance, if we cannot count that God will keep to the end those whom He has made His people. An assurance, from the force of our own habits, from confidence in our own resolutions, from trust in our own steadfastness, is as presumptuous as it is misplaced; such a confidence God's Word forbids; and if we cherish it, it is to our ruin. The confidence which is safe, because it is holy, humble, and sanctifying, is that which is not derived from self, but which goes out of self to find its source, even in the fidelity of God; and that is precisely the confidence which the Christian wants—precisely that which enables men to persevere in the path of duty, and to glorify God in trial; and this doctrine would rob us of it for ever. While too we are called by the Word of God to rejoice in His grace, this would draw the whole Church of Christ back to that servility of spirit, to that alienation and dread in regard to God, which it is the very object of the Gospel to displace and to destroy; for how can a man, who knows not whether God will cast him away or not, feel that confidence in His parental love, which otherwise might give him this joy? It is a doctrine, that casts a gloom over the universal Church of Christ, robs

the Christian of his most precious joys, and seems to me to do the most manifest dishonour to the Gospel of the grace of God. And hence Christians ought to cherish and love those views of truth, which serve to maintain unimpaired the purity of the doctrines of Divine grace.

There are many things I have to say upon this subject, which I have not touched on yet. We have not looked at the positive evidence which the Word of God furnishes, respecting those who are yet living ungodly; we have not yet traced some of the extraordinary consequences, that are deducible from this doctrine of baptismal regeneration; we have not looked at any of the declarations of our Reformers, or the statements in the writings of the Church, because I would not encumber the argument by any reference to human authorities; I would not clothe the sword of the Spirit with the scabbard of human authority, which destroys its edge and power. Yet on other occasions, and for other reasons, it is needful to refer to them. But here, my brethren, we must now rest; we cannot, for the present, speak of the importance of this blessing, or of the means by which we should secure it, but here for awhile let us rest, and consider the practical aspect of that portion of the truth, which has now been brought before our minds.

This congregation must doubtless be divided into two classes: into those who have reason to suppose, that God has by His blessed Spirit made them new creatures in Christ Jesus,—and those who, when they examine themselves by the test of Scripture have reason to conclude that He has *not*. Possibly—I would trust that some of you *have*, since this morning, engaged heartily in that examination, and applied those tests of Scripture with which you were furnished, to ascertain whether or not you have been "renewed in the spirit of your minds." And if, my brethren, you find that there are no tokens of a work of grace in your spirit or daily deportment, then I do beseech you not to deceive yourselves by any fancy, that because you have been baptised in infancy, you have therefore been regenerated. The Word of God forbids the notion; and do not delude yourselves, perhaps to your undoing, by supposing that that change—so important, that our Lord says, without it no man shall enter heaven—so difficult, that it can only be accomplished by the Almighty Spirit—has passed on you, when there is not one of its legitimate evidences, not one of its necessary fruits forthcoming. I do beseech you, if it is so with you, do not be deceived with the idea, that you have undergone any such change as that to which our blessed Lord referred when He said, "Except a man be born again, he cannot see the kingdom of God." Ecclesiastical regeneration you may have received; you have been "born again," it may be, "of water," if those words of our Lord do apply to baptism at all; but of any other regeneration you are yet destitute, unless the fruits of a work of the Spirit are manifest in your tempers and habits. If you are not believers in Christ, if you do not supremely love God, if you have not learned to love Christians as brethren, if the natural selfishness of your heart is not conquered by grace, if you have not learned to mortify sin, if you do not live in the habitual obedience to God's commands as far as you know them, if you are not setting your affections on things above and thus separated from the world, if you are not made "a new creature in Christ Jesus," then remember, the Word of God most distinctly, most unequivocally, in language which you have no excuse for evading or overlooking, declares that you are *not* "born again." And therefore, my

beloved brethren, seek without delay that invaluable blessing; and instead of engaging in disputatious controversy and speculation as to this doctrine or that, set yourselves diligently to obtain by grace that inestimable boon, by which you may yet become the children of God, and the heirs of glory.

And lastly, to those of this congregation who *are* believers in Jesus Christ, this portion of our subject seems to me to speak with a very solemn accent. It tells us, my beloved brethren, that we have to maintain this truth of God with decision. It tells us, that in a day when it is much disputed and denied, it does not become any of the servants of God, to withhold their support from it, or refuse to maintain that which God has spoken. It is His command to all His Church, and not to His ministers only, that they should be "ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear." Every Christian, however private his situation, however secular his employments, is called in his place to maintain unequivocally the truth of God. It is a notion I hope almost obliterated, though some are not ashamed to advocate it even in our day, that the defence of the truth and its promulgation belong to ministers alone. No; the whole Church of God must be aware of its responsibility; and I trust every believer here will feel, that in this day he is personally called to maintain this doctrine, that it is needful for every ungodly man to undergo that vital change, which our Saviour has termed "being born again;" he must undergo by grace the new birth, or he must finally perish. It is not committed to ministers alone to maintain it, but it is committed to *you;* and you are called, my beloved brethren, to be faithful, and transmit it to your children unimpaired, and let them know from you, and let all know, who are connected with you, that this is the doctrine of God's Word, and the deposit entrusted to you by God himself.

And if we would maintain the truth itself, let us cling to the use of those terms, in which that truth is expressed in Scripture. We cannot, without infidelity to truth, as it seems to me, relinquish the term any more than the doctrine; and it seems at least something like timidity, something like moral cowardice, to give up the term when we would retain the thing, because if we give up the term, we avoid giving offence. If we give up the term, we mislead multitudes, who cannot ascertain our meaning; but by retaining the term as well as the doctrine, we hold out the banner of evangelical truth,— we declare to all around us, that this, and this only, is the doctrine of the Word of God,— and thus others may receive from us unimpaired that blessed inheritance of revealed truth, which God has committed to our trust.

May He give you all grace, so to meditate on these passages of His Word, that they may be deeply engraven in the memory; and sure I am, that in proportion as they are dwelt upon, and you examine them closely in all their bearings, with their various contexts, the truth they contain will appear yet more indisputable, and more glorious; and the conviction which even once hearing them may perchance form, will become stronger and more deeply rooted, as they are pondered, each by itself, and then combined as a harmonious whole, forming the doctrine of God's revealed Word. May He enable us, thus to retain the language of His Word, and understand its meaning; that this blessed truth, with all other truths which He reveals in that Word, may be the source of our sanctification and comfort, throughout our earthly pilgrimage.

Sermon III.

THE DOCTRINE OF BAPTISMAL REGENERATION, COMPARED WITH THE WORD OF GOD.

PREACHED ON SUNDAY EVENING, DEC. 18, 1842.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3.

In our examination of the scriptnral doctrine of Regeneration, we have already noticed, that the effects of the new birth, combined with the fact that the new birth can never be lost, prove that a person is not regenerated by baptism; those in whom these spiritual effects do not follow, were therefore never regenerated, and consequently baptism is not identical with regeneration. We have noticed too the proofs from Scripture, that all those who are regenerate are elect of God unto eternal life, and consequently that those who live and die in impenitence and hardness of heart, never could have been regenerate, because they never were elect; and as numbers of those who were baptised in infancy, do live and die in impenitence and hardness of heart, it follows that they were not regenerate by baptism, and that baptism is not regeneration. The examination of the immediate effects which flow from regeneration, together with the fact that regeneration cannot be lost, has shown us that baptismal regeneration is erroneous; the examination of the ultimate consequences of regeneration, in the eternal welfare of those who are regenerate, has led us to the same conclusion. And the examination on which we now shall enter—of the origin of regeneration—of its author—and of the means by which it is said in Scripture to be effected—will lead, if I mistake not, to precisely the same conclusion.

I. When we ask, what is the reason why any one is regenerate—from what source it originates: the Scripture gives us a very plain answer to such a question. It tells us, in the first chapter of the epistle to the Ephesians, that those who become the children of God, were "predestinated to that adoption according to the good pleasure of the will of God." Now this expression "according to the good pleasure of His will," if it means anything, is meant to exclude the will of man. Every thing that happens in the earth, all things that transpire through the universe, must be accomplished by the *permissive* will of God, and if that were all intended, the words would be absolutely superfluous; but when in this and in other places these words are emphatically used, they mean that this is the ground to be assigned for such a fact. The grand reason, therefore, to be assigned for the

fact that any persons become the adopted children of God is "the good pleasure of His will;" it is not to be referred to human agency, but it is to be referred to His sovereign will. The same thing may be seen in the declaration of the origin of regeneration, in the first chapter of the epistle of St. James, where he says—"Of His own will begat He us with the Word of truth;" if "of His own will," then according to His sovereign pleasure and purpose, and it is not to be referred to the choice of man, but it is determined by the sovereign dispensation of God. And yet more explicitly and more fully is the same doctrine contained in the first chapter of the Gospel by St. John, where we read this of the Redeemer of men: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They were new born, "not of blood"—not by descent from any privileged parents; "not of the will of the flesh"—not by the will of the unrenewed nature, not by the will of the persons so renewed: "not by the will of man"—not by the inclination, intention, and act of any of their fellow creatures: "but of God." That "the will of the flesh" means this, we may infer from the use of that term in many passages; for brevity's sake I will only refer to two or three. If you look at the close of the seventh chapter of the epistle to the Romans, you see these words—"So then, with the mind I myself serve the law of God, but with the flesh the law of sin." The apostle certainly does not mean in that place, that his *body* "served the law of sin," because sin has not dominion over those who are renewed by grace; but he means, that with his fallen nature he was disposed to sin,—that as far as that fallen nature acted within him, even after the change of his heart, he was disposed to sin, while his "mind," being changed, had a prevailing inclination to serve God. In the first verse of the next chapter we read, "There is now no condemnation to them that are in Christ, who walk not after the flesh, but after the spirit;" "the flesh" is opposed to "the spirit," the one being the natural principle, the principle of the fallen human nature, and the other the principle imparted by God. So, it is said in the eighth verse—"They that are in the flesh cannot please God:" this does not mean those who are in the body, because numbers who by His grace obey Him, *do* please Him; but it means those who are under the dominion of their corrupt nature,—those who, their nature being unrenewed, are not yet under the dominion of the Spirit. "They that are in the flesh cannot please God: but ye are not in the flesh," (certainly they were still in the body, but they were "not in the flesh," that is, their nature was no longer unrenewed,) —"ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." And that "the flesh" does not mean, as those commentators would lead us to imagine, who systematically select the lowest sense, which is compatible with the terms of a passage, with little reference to their general use or to the force of the context—that it does not mean merely external actions, but that it means generally the actions of the unrenewed nature, we may learn from the use of this same term in the fifth chapter of the epistle to the Galatians, where the apostle declares, that "the works of the flesh are these; witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings:" all of them mental acts, all of them acts which are not bodily. By

"the flesh," therefore was clearly meant to be included the mind, as well as the body; and hence, when it is said that men are not born "of the will of the flesh," it means the inclinations of their unrenewed nature. In fact "the flesh" literally, the body, has no "will;" the mind must be the seat of the will; and "the will of the flesh" is the will of the unrenewed mind. And thus the passage before us declares, that all who are new born, are born "not of blood"—not of descent, "nor by the [unrenewed] will, nor by the will of [any] man, but of God."

But let us now apply this statement to the doctrine of baptismal regeneration. According to which doctrine, any child, who is brought to be baptised, is regenerate at the moment when he is baptised: regenerate uniformly, so that there can be no possibility of failure. No matter how ungodly the minister, how irreverent or careless the parents, how utterly regardless of the force and intention of the ordinance the friends may be, when the child is brought to be baptised, it is by that baptism regenerate. Hence, then, it follows, that any parents can determine when their child shall be regenerate; that they can fix the very day, the very hour, when regeneration shall take place. However ungodly those parents may be, still they can positively determine that their child shall be regenerate. And therefore as baptism takes place by "the will of man," if regeneration invariably accompany it, regeneration also takes place by "the will of man;" and it is impossible to say, as *is* said in this passage of Scripture, that such children are new born, not of descent, nor of the will of the fallen nature, nor of the will of man, but of God.

It is not admissible to reply, that such regeneration takes place by the power of God, and not by the will of the parents. For the baptism indisputably takes place by the will of the parents, and the regeneration is supposed uniformly to accompany that act. What, I ask, is the meaning in common language, (and the Bible always uses language in its ordinary sense,)—what is the meaning of saying, that anything is done by the human will? Is it not, that such an effect uniformly and invariably accompanies the act of the will? If a man, for instance, determines on a journey, that journey is properly said to be accomplished by his will, though it is in God alone "we live and move and have our being," and it would be impossible for him to accomplish it except by the power of God. When a man determines that a particular crop shall be grown in his field, it is properly said, that that crop is placed there by his will, although it is true that God alone "giveth us fruitful seasons, filling our hearts with food and gladness." Thus the fact that there is the co-operation of the Divine Being with all our acts, does not in common language exclude the human will; and wherever it is said that a thing has been done, not by the human will, but by God, it means that the human will cannot controul it, and cannot secure it. But if it be the fact, that any parents can at any time say, 'We will have our child regenerated,' with as much certainty as they can say, 'We will take such a journey,' or 'We will have such a mode of cultivation;' if the one is as certain as the other,—if it as certainly follows the act of the human will—then in common language it cannot be said, as *is* said in the language of that text, that such children were born, "not of the will of the flesh, nor of the will of man, but of God." Yet this *must* be true: and as God's Word *must* stand, it follows, that such a regeneration does *not* take place,

that it is *not* "by the will of the flesh," that it is *not* "by the will of man;" and consequently baptism is not regeneration.

II. If we look, again, at what is stated in Scripture respecting the Author of this change, we are guided to the same conclusion.

When Nicodemus did not understand the meaning of our Lord's words, and inquired that meaning, our Lord gave him this amplification of His previous statement: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." When a person is baptised, then, supposing this passage to have reference to baptism, he is "born of water;" supposing our Saviour to have referred to baptism by this passage, (which is not improbable,) then such a person is new born of water; he undergoes an ecclesiastical change, and enters into new relations with the Church of God; it is a circumstantial change, but not a moral change; our Lord (supposing the passage to refer to baptism,) declares him to be "born of water," but does not declare him to be spiritually changed. Being, therefore, thus changed externally and circumstantially, he has now to be changed spiritually; and *that* our Lord declares to be effected by the Spirit of God. He is "born of water"—he must now be "born of the Spirit:" "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Spirit, then, is the Author of this spiritual change, which takes place in the regenerate; and the change must, therefore, be answerable to His own nature. Whatever it be, He must so far change the person, in whom He condescends thus to act, as to bring him to conformity to His own nature; the person so changed must become spiritual. And this our Lord further intimated most plainly, when He added in the following verse, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." As those who are naturally born, inherit the fallen nature of their parents, so those who are spiritually born, obtain a spiritual nature, conformed to their heavenly parentage. As God the Spirit is the author of the change, He makes them "spirit," or spiritual; and if any one does not become spiritual, we have a certain proof in the remaining carnality, that he has not been "born of the Spirit." And if we ask what it is to become spiritual, as many other passages illustrate the meaning of this term, so we may find it most clearly declared in the eighth chapter of the epistle to the Romans. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Those, then, who are regenerate, have that infinite Spirit dwelling within them, and are become the temples of the Holy Ghost; and it is no slight privilege, it is no despicable blessing, to have God the Spirit dwelling in the heart as in His temple, and we may be sure the consequences are mighty. They are stated here to be, in the first place, that a man sets his mind on the things the Spirit of God approves: "They that are after the flesh, do mind the things of the flesh,"—that is, they set their minds and hearts upon them: "but they that are after the Spirit, the things of the Spirit,"—that is, they set their minds principally upon them. Wherever, therefore, a person does not become spiritually-minded, that is, set his thoughts and his mind chiefly upon those things which regard eternity and the favour of God, we may be sure that the Spirit does not dwell within him, and that he is not "born of the Spirit." Again, in the

fourteenth verse we read, "As many as are led by the Spirit of God, they are the sons of God." Where this blessed Spirit condescends to dwell, there He governs, He exercises a supreme dominion over the thoughts, the affections and the will; and if any one manifests by the habitual tenor of his life, that his thoughts, his affections and his will are not led or governed by the Spirit of God, he manifests clearly, that he is not "born of the Spirit."

But is it not too plain, that numbers of those who are baptised in infancy, do not manifest in adult life, that they are led of the Spirit; do not manifest, when the faculties have been developed, that the Spirit of God dwells in them, and that they are led by His influence; spurning as they do all restraints of religion, and scorning all its promises? If, then, an adult be not spiritual, we may be sure he is not "born of the Spirit;" and likewise, if a child be not spiritual, we may be sure that that child is not "born of the Spirit."

It is true, that the Spirit of God may at any time, and in the tenderest years, bring the mind of a child, once fallen, to Himself; but it is equally true, that where He dwells in the mind even of a child, He will make that child spiritual. His operations are the same, whether in adult years or in infancy. We read of John the Baptist, that he was "filled with the Holy Ghost" from infancy; and what do we read, as the consequence of that early blessing? At the close of the first chapter of St. Luke, it is said, "The child grew, and waxed strong in spirit:" every holy principle, every gracious affection, manifesting itself early and with power in that extraordinary child. Now this, which was seen in John the Baptist, who was sanctified from his infancy, is likewise seen in numbers of children, in whom it pleases God the Spirit to dwell. Many children, from the tenderest years, from ten years old even to five and four, have manifested beyond all question to those around them, that they were "born of the Spirit." It has been seen by the love, with which they regarded their Redeemer; it has been seen by the reverence, with which they treated the things of God; it has been seen by the desire they felt after the heavenly world; it has been manifested by their love of the Word of God and of prayer; it has been seen by that uniform submission to their parents' will, which was grounded on the fear of God; it has been manifested by a tenderness of conscience, which nothing but grace could have bestowed. Now if this has been seen in numbers of young children, of children in the very tenderest years, then as soon as the faculties of any children are so far developed, that these results can be apparent, we have a right to look for those results in all who are "born of the Spirit." The least that can be expected in any renewed child, is that which was seen in John; namely, that as soon as the faculties begin to unfold, as soon as the intellect is capable of understanding the main facts of the Gospel, and as soon as the affections are capable of being fixed on any being who is revealed to faith, so soon the effects may be seen, which follow in fact in all those children. But every one must have observed, that the contrary is apparent in too many instances of children baptised in infancy. Selfishness, and self-will, and fierce passions, and greediness, and an indisposition to fulfil their duty, with theft and hypocrisy, and envies and contentions, are apparent in their earliest years, and grow on from the wickedness of childhood to the profligacy of adult ungodliness. And in all such cases, it is impossible to conclude, that such children have been "born

of the Spirit;" and if not, then they were not regenerated by baptism, and baptism is not regeneration.

It is, however, a favourite notion with some, that in such cases grace is latent; and that that latent grace is extinguished in after life in those, that finally apostatise; and that it leads subsequently to the conversion of those who become religious. Now the former of these ideas is contrary to scriptural doctrine, as we have already seen; wherever grace is communicated, it lasts; wherever God begins a work of grace, He carries it on to its completion; and in all those instances in which religion is finally lost, we may be sure, that religion—true religion never existed. And with respect to the second, I beg you to observe the extreme weakness and impropriety of the notion: that there is latent grace, which in after years occasions the conversion of the children, that finally appear to be religious. For what are the results of regeneration? As we have seen, they are faith, and love, and holiness, and obedience; and wherever grace reigns, it produces these effects, according to the development of the faculties of the person, in whom it dwells. More, indeed, in one, and less in another, according to the degree of grace; but wherever grace exists, there is some measure of faith, and love, and holiness, and obedience; in fact, these things prevail there over all contrary dispositions and habits. If we see, therefore, children, in whom there is a manifest, undisguised indifference to God and to holy things, how can there be there a latent faith? And if we see a child, who undisguisedly dislikes the subject of religion, and is not disposed to read the narrative of the Saviour's sufferings, and is not attracted by the account of His love, and does not feel interested in the promises or lay hold of them, how in such a case can there be latent love? And if we see children, (as too often, alas! we do, especially where they are under the care of ungodly and careless parents,) sin greedily without scruple and without remorse, according to their capacities for sin, how can we say that there is in them latent obedience? To speak of those, whose whole temper and conduct manifest utter, entire ungodliness, as having, in some mysterious and unaccountable manner, a latent something termed grace, would be the same thing as to say, when a man's children were daily disobeying his commands and nearly breaking his heart, that they had a latent submission to his will; or, when they were daily manifesting a disregard to his wishes, a contempt of his authority,—that there was a latent respect for him: or if they mocked him when he was absent, and endeavoured continually to wound his feelings,—that they had a latent affection towards him. In nothing but religion would language so inappropriate and inexact be tolerated for a moment; and it is only, I believe, because the ideas which numbers attach to religious subjects, are so exceedingly vague, that the inappropriateness of the language remains without detection. But if there be no latent grace in those who, baptised in infancy, from the very first manifest a disregard to all the claims of their Maker, then it follows, that such children were not regenerate, when in infancy they were baptised; and that baptism is not regeneration.

III. Let us now, in the third place, pass on to the consideration of the language of Scripture respecting the means, by which this change is effected.

Very shortly after our blessed Saviour's ascension, were three thousand persons added at once to the Church of Christ; within two years, five thousand

more were added to the Church; and these eight thousand converted Jews rapidly grew in number, till within a few years it could be said, that there were many myriads converted from the bosom of that nation. And then the Gentile Churches began to form, in Syria and in Asia Minor, spread into Greece, and were extended to Italy, and to the bounds of the known world. Now how were all these regenerated? The Scripture has not been silent respecting the instrumentality employed. Before His death our blessed Saviour uttered this prayer for His disciples generally; "Sanctify them through Thy truth; Thy Word is truth:" declaring, shortly after, that He did not pray alone for the few disciples that then surrounded Him, but "for them also which should believe on Him through their word." He pointed, then, to this as the instrument of sanctification—that Word which He revealed and left to mankind. And if we look at the statement, which His apostles uniformly make when they historically describe these changes, we find the same instrumentality continually pointed out. Let us look, for instance, at the statement made in that passage of the apostle *James*, to which I have already referred; in his first chapter he speaks thus of the means, by which regeneration had been accomplished—"Of His own will begat He us with the Word of truth." In this passage he speaks of the whole multitude of Christian Jews, now grown into many myriads: and of these generally the apostle says, that they were born again "by the Word of truth." He might have said that they were born by baptism; or he might have said, that they were born by baptism *and* the Word of truth; but he speaks only of one instrumentality—"Of His own will begat he us with the Word of truth." Does the apostle *Peter* use any other language? If you look at the first chapter of his first epistle, you find him speaking thus to the Christians of all Asia Minor: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." By what had they "purified their souls?" It was "obeying the truth through the Spirit;" the truth was preached to them, the Spirit of God led them to receive the truth, and thus they were purified. And he explains further the same process, when he adds—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God." He might have said, they were born again by baptism; he might have said, they were born again partly by baptism and partly by the Word of God; but he makes no reference to any other mode, by which this great change was effected, but the reception of the Word of God—"Being born again by the Word of God." And what was true of the whole multitude of Jewish Christians, and what was true of all the Christians of Asia Minor throughout its provinces, must be true of all Christians now; the Almighty does not employ one mode to regenerate men now, while another was then used. And if we extend our view further to other Churches, we find the apostle *Paul* giving us precisely the same account of the regeneration of the Christians at Corinth: in the fourth chapter of the first epistle, he says—"I write not these things to shame you, but as my beloved sons I warn you; for though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus *I* have begotten you through the Gospel." How were these born into the Church of Christ? It was, "through the Gospel." And who was, under God, in Christ Jesus, as the apostle says, the means of their regeneration? The

apostle speaks of himself as its only human cause. But if they were regenerated by baptism, then they had as many spiritual fathers, as they had baptisers, and St. Paul would not be the only human cause of their change. Indeed, if they were regenerated by baptism, he was not the cause of that change at all, inasmuch as he declares that he was not the person who baptised them. In the first chapter of that epistle we read—"I thank God that I baptised none of you but Crispus and Gaius." An extraordinary expression, if baptism were regeneration: that the apostle should "thank God" he was not the means of regenerating those, who were by regeneration become the heirs of heaven, all the curse of a broken law removed, and themselves admitted to the privileges of God's children. But zealous as he was for the cause of Christ, and afraid that they should form parties adopting other denominations than that of the followers of Jesus Christ, he rejoiced that he had not baptised them, "lest any should say that he had baptised in his own name." "And," he adds, "I baptised also the household of Stephanas; besides, I know not whether I baptised any other. For Christ sent me not to baptise, but to preach the Gospel." Why, if baptism were the means by which men were to become the children of God and the heirs of heaven, surely there was no object so great as this; surely this should be set in the very front and head of the commission to the Christian minister; he was to be sent, not so much to preach, as to baptise. To preach, indeed, but that must be subordinate; his first great mission was to baptise, and thus to regenerate. But the apostle says, "Christ sent me *not* to baptise, but to preach the Gospel." At all events, these Corinthian Christians, not baptised by the apostle, were not, if baptism be regeneration, regenerate through his instrumentality. But he declares, in the passage before us, that they *were* regenerate by his instrumentality, and by his alone, though they had many other instructors and though they had various other baptisers. Consequently, they were not regenerate by baptism, but, as he states, by the preaching of the Gospel; and thus baptism was not in their case regeneration.

And if we look at the history of Cornelius, we may see a remarkable illustration of this same truth. In the tenth chapter of the Acts of the Apostles, we read of that visit, which the apostle Peter was divinely commissioned to make to Cornelius, and of its consequences. While he stated to them the great truths of the Gospel, it is said, that "the Holy Ghost fell on all them, which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Then answered Peter, Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?" It was the preaching of the Word, that was made effectual to their conversion by the power of the Spirit: and then, *after* that conversion, they were to profess it by baptism. "And he commanded them to be baptised in the name of the Lord." On a subsequent occasion there was an opportunity, in which the apostle Peter might, supposing such to have been the fact, have distinctly and naturally stated, that these were regenerated and purified by baptism; but we see a remarkable contrast in his statement. In the fifteenth chapter of the Acts of the Apostles, he says, "God who knoweth the hearts, bare them witness," that is, Cornelius and his friends, "giving them the Holy Ghost, even as He did unto us; and put no difference between us and them,

purifying their hearts by faith." It was the reception of the Word of God, then, which sanctified their hearts, and not baptism. And if so, then in all similar instances, it is not baptism, but it is the reception of the Word of God, which sanctifies and regenerates the soul.

But perhaps it may here be said, that regeneration is effected in adult life indeed by the Holy Ghost, separate from baptism, but that in the case of infants it may be effected by baptism itself. To this let me answer, in the first place, that these statements we have already seen, were made many years subsequent to the preaching of the Gospel of Christ; the epistle of the apostle James was written about the year 62, and that of Peter followed about three years afterwards; and consequently, amongst those, to whom, and of whom they wrote, there were numbers of the children of believing parents, from infancy to twenty-seven and twenty-nine years of age. If, therefore, infants, when baptised, had been regenerate, a large multitude of those to whom he wrote, a very considerable proportion of the baptised at that period, must have been those who were baptised in infancy; and consequently, the apostles would have said of *them* at least, that they were regenerate by baptism. But as we have observed, neither of these apostles, neither Paul nor James nor Peter, gives the least intimation of any portion of that believing company being regenerate by baptism. All of them point to the Word of God, as the instrumentality, by which that change was effected. If, therefore, there were any, who were regenerate in infancy or without the instrumentality of the Word, they were except cases, the great multitude (of the children of believing parents as well as the rest,) being brought to Christ by the instrumentality of the Word of God. And in the second place, I answer, that there is no account in Scripture, not the obscurest hint, of more than one baptism; there is not the least intimation, throughout the whole of the sacred Volume, that there is one baptism with respect to infants, and another baptism with respect to adults. The baptism of the one and the baptism of the other have the same origin, are effected by the same causes, and lead to the same results. There is only one class of passages, to which we can look for the illustration of the whole doctrine; and that class of passages refers as much to adult as to infant baptism, to infant as to adult. It is impossible for a commentator to point out whether they belong to the one or to the other, because in Scripture there is but one baptism; and consequently, if adults are not regenerated by baptism, so neither are infants. The idea of making a discrimination is a pure fiction of the fancy, sustained by not the slightest evidence in the Word of God, because all the passages which could be adduced, or rather tortured, to support regeneration by baptism, refer just as much to adults as they do to infants. And therefore, if the passages before us, or any other that may be cited, do not refer to adults, and do not say that adults are regenerated by baptism, they do not say that infants are so.

But here it may be objected, that in one passage at least the apostle Paul declares, that persons are sanctified by baptism; for in the fifth chapter of the epistle to the Ephesians he states, that "Christ loved the Church, and gave Himself for it, that He might sanctify," (which, it may be alleged, includes regeneration,)—"that He might sanctify and cleanse it with the washing of water." Now, in the first place, it is impossible that one passage of Scripture can contradict other passages of Scripture; the apostles wrote with perfect con-

sistency, and if they tell us in other passages, that the Word of God is the source of regeneration, and give us infallible proofs that baptism does not regenerate, we must not interpret this expression ("that He might sanctify and cleanse the Church with the washing of water,") in any sense which is contradictory to the rest. And in the next place, let me beg you to observe those words, so often strangely overlooked, which close the sentence: "He gave Himself for the Church, that He might sanctify and cleanse it with the washing of water *by the Word*." If the Church is cleansed and sanctified "by the Word," how is it by baptism? If an adult is sanctified "by the Word" of God, how is it by baptism? If a child is sanctified "by the Word" of God, how is he sanctified by baptism? The apostle here says, the Church is sanctified "by the Word;" and therefore he does not say, that it is sanctified by baptism.

If it be replied, that a person may be regenerate by baptism, and then afterwards sanctified by the Word; that is not the declaration of the passage. Such an interpretation would demand an additional word; it must be—"That He might sanctify and cleanse it with the washing of water *and* by the Word." But there is no similar instance in the New Testament; the word *and* would introduce quite a new idea; and the fact that that word is omitted, proves that there are not two processess, to which the apostle alludes, but only one. "To sanctify and cleanse with the washing of water by the Word," is one act, whatever it means; and that one act, the apostle distinctly says, is accomplished "by the Word." Whatever, therefore the apostle means here, he means this: that persons who are regenerate by grace, are regenerate by the instrumentality of the Word somehow. And if so, then this passage, if it refers to baptism at all (as many think), must only mean, that those who are regenerate by the reception of the Word of truth, are led by that Word to the profession of faith in baptism, and thus may be said to be cleansed by that faith, which they profess in baptism.

But it seems far more probable, that the apostle did not speak at all of the sign here, but only of the thing signified. There is nothing to lead us to the idea, that he had the remotest intention of designating the sign. He seems to declare, in consistency with all the other passages we have adduced, that the Lord Jesus gave Himself for His Church, that He might sanctify and cleanse it by the Word *as* by the washing of water; that the application of that Word was the washing of water; so that the two things have precisely the same signification, and the Word was the instrument, through which the Holy Spirit wrought in the heart that purifying, which is here termed "the washing of water." And hence, this passage, no less than all the rest, intimates the same great truth, that it is the Word of God, which is the ordinary means employed by Him for the regeneration of the soul, as He Himself is the author of it, and His sovereign goodness is the source.

Let me here notice to you, of those proofs, which we have adduced hitherto, that the regeneration of the soul, accomplished by the Spirit of God, is required by all ungodly persons, whether baptised in infancy or not,—that these proofs are separate, and each independently conclusive. We have seen, that the immediate fruits of regeneration, accompanied with the fact that regeneration

cannot be lost, show that ungodly persons, who were baptised in infancy, were not then regenerate; now this proof is independently conclusive of the doctrine, even if the other proofs which we have adduced were overlooked. We have seen too, that those who are regenerate, being elect of God unto eternal life, cannot perish, and consequently, that those who perish, though baptised in infancy, were not regenerate; this separate proof is also independently conclusive, though the proof from the fruits of regeneration were wholly lost. And I may say the same of those three considerations, which have been adduced this evening. If it be true, that men are regenerate, "not by blood, nor by the will of the flesh, nor by the will of man," but solely by the sovereign purpose and mercy of God, it follows from this one statement of Scripture, indedendently of all the rest, that baptism is not regeneration. So likewise, if we knew nothing of that original purpose, if the Scriptures were wholly silent as to its first origin, and only told us that the Holy Spirit was the author of this change, which must in every case (as is revealed in Scripture,) render those whom He thus changes spiritual, so that He dwells in them, and they set their minds on the things which He approves, and are led by Him as to their thoughts, affections and will; it would follow from this fact alone, that baptism could not be regeneration, inasmuch as so many children manifest from their earliest years, that they are not spiritual, but carnal. And likewise, if we knew nothing more of this great change, than that the Word of God is the mean, by which it is effected; if we could only point out those various passages, in which the Almighty has been pleased to declare, by His inspired servants, that this is the grand instrumentality He employs to change mankind; it would follow from that instrumentality, if we had no other proof whatever, that baptism could not be identical with regeneration.

And therefore let me again intreat you, my dear brethren, never to trust in the least to that change, which was wrought in you in baptism. It changed your circumstances, but it changed nothing else. It gave you an outward, external, ecclesiastical change; but it gave you no moral change whatever. Baptism did not make you the children of God, though it brought you into a communion with a visible Church of Christ. It made you nominally the members of a particular Church; but baptism itself did nothing more. Regeneration, the immense gift of the goodness of God, leading to the justification of a sinner, the eternal acceptance of our persons in Christ, our present peace and our everlasting welfare, is a privilege so great, that language cannot be found, warm enough to express the gratitude, which we owe for it to God: but never fancy, that because irreligious persons, perhaps, desecrating a sacred institution, did on a particular occasion bring any of you to receive this ordinance of Christ, therefore without faith, without prayer, without any thing which we can conceive the Almighty approving, that external ceremony brought you to this relationship to God. Look, brethren, for its fruits; try yourselves by the tests, which Scripture lays down; examine by these whether you are brought to God, or never boast of the privileges of your parentage—never exult in the circumstances to which your early baptism has led you. Try yourselves, too, my brethren, by the fact we have this evening considered—that the Word of God is the great means, which God employs to effect it. Has that Word ever penetrated your conscience? Has it ever subdued your heart? Do you feel,

that your will is permanently governed by a regard to the commands of God? And is that Word so venerable to you, that you follow its sacred dictates throughout, and have determined by His grace to adhere to its admonitions alone to the end?

Let me ask you, if you do not find, upon the application of these Scripture tests, the proofs that you are born again, to come humbly to God, the sovereign Dispenser of all blessings, to accomplish in you this necessary change. I beseech you, at once humble yourselves before God as unregenerate. Do not deceive yourselves; because deception will be fatal. If you should die with the idea, that you became the children of God, when it is an utter delusion, there is no remedy. You will never come back, to announce to your friends on earth that you were self-deceived; and the blessed hours, now wasted, in which you might have sought and found mercy, will never be given again. And therefore do not, I beseech you, deceive yourselves by any fancied change, which has accomplished no great results; but now come to God, who is the Author of this blessing, to communicate it to your souls. Ask Him to bless you with the regeneration of your corrupted nature by His Holy Spirit; not because you are worthy, but because you feel yourselves miserable; not because you have any reason to assign, derived from your own conduct, but because Christ is worthy, and you have learned to trust Him. Ask Him to bestow this favour upon you, according to His own sovereign pleasure; not for your sake, but in His own abundant compassion. And if for awhile you seem to ask in vain, and the hard and rebellious heart remains hard and rebellious still, yet pray on. Like that Syrophœnician woman, so often refused, yet whose prayer at last was so prevailing, pray on; till God, the sovereign Dispenser of every spiritual gift, bestow on you His Holy Spirit. Pray on, whatever be the troubles of mind which you experience, till the blessing be given. Pray on, however great the temptations, which Satan brings against you to fail. Remember, Christ has said, men must pray on, and never faint. And strive, even through all the difficulties of unbelief and dejection, still to attach faith to that most gracious promise, that far more ready than a parent to bless his supplicating child, is God ready to grant His Holy Spirit to them that ask Him.

Sermon IV.

THE DOCTRINE OF BAPTISMAL REGENERATION, COMPARED WITH THE WORD OF GOD.

PREACHED ON SUNDAY MORNING, DEC. 25, 1842.

"*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

Before the birth of our blessed Lord into this world, the nature of His benevolent mission was announced to Joseph by the angel, who said—"Thou shalt call His name Jesus, for He shall save His people from their sins." He came as Jehovah the Saviour; uniting the nature of man to the nature of God, that He might redeem us from the power of sin as well as from its guilt; that He might become "a curse for us," and thus "redeem us from the curse of the law," and that He might redeem us likewise "from all iniquity, and purify unto Himself a peculiar people, zealous of good works." These two effects of His mission may never be separated. Those who are redeemed from the curse, are also redeemed from iniquity itself; so that if any one is not redeemed from iniquity, and purified to serve God in holiness and love, he is not relieved from the effects of the curse. None, therefore, are Christ's disciples, except those who are redeemed from both the curse and the power of sin. Hence our Lord declared, in the text before us, that a man must be changed, in order, becoming Christ's disciple, to be an heir of heaven: "Except a man be born again, he cannot see the kingdom of God."

And yet numbers rejoice in Christ's nativity, and make this period of the year a season of festivity and mirth, as though they were interested in that great transaction, and had imparted to them essential blessings through His advent, who, if reminded how He has distinctly said, that unless men are born again, they cannot share in those blessings His incarnation has obtained for us, answer that they are born again because they were baptised; and hence all the point and force of those striking and numerous passages, which urge upon ungodly men the necessity of a great moral change, are lost to them. They say—'We *are* born again because we have been baptised, and hence no change so universal and so radical as this is requisite; a little reformation, a little more seriousness, a little more gratitude, and we, however ungodly, shall be rein-

stated in all the privileges obtained for sinners by the nativity of the Son of God.'

Now, my brethren, as many passages of Scripture have already (as we have seen,) concurred to show, that men have not been necessarily changed in heart because they were baptised, so let me adduce one more scriptural proof of this fact to-day. We have seen it, if I mistake not, abundantly proved by the language of Scripture respecting the regenerate; let us now see the proof, which the Word of God affords by the language which it employs respecting the ungodly. That language is as plain as it is solemn, and is well calculated to undeceive the deluded, and, if men will listen to the plain statements of Scripture, to convince them, that although baptised, they must, if they are ungodly, be yet born again, if they would be disciples of Christ or heirs of heaven.

1. Let us first notice, that those who are the disciples of Christ, become, in the fact of embracing His religion, the children of God. "Ye are all the children of God by faith in Christ Jesus." In the language of the Gospel for the day, "as many as receive Him, become the sons of God." So that those who are Christ's followers, are children of God; and those who are children of God, are followers of Christ. This our Lord likewise declared in the seventeenth of St. John, when He said, "All Mine are Thine, and Thine are Mine, and I am glorified in them;" the last clause sufficiently shows, that He is speaking of persons rather than things; and therefore He declares, in other words, 'All my disciples are Thy children, and Thy children are My disciples.' If any one becomes a child of God, he is, therefore, a disciple of Christ.

Let me, further, remind you of the endearing terms, in which Christ speaks of those who are His disciples. Let us look at the tenth chapter of this Gospel, where He says, "His sheep hear His voice," and He "calleth His own sheep by name." He recognises them as His sheep, and He is well acquainted with their wants and weaknesses. Again, He adds, in the fourteenth verse, "I am the good Shepherd, and know My sheep, and am known of Mine." There is not one among them, whom the good Shepherd does not recognise as His follower. "My sheep hear My voice," we read in the twenty-seventh verse, "and I know them, and they follow Me, and I give unto them eternal life." Since these words so expressly declare, that our Saviour recognises all to be His sheep, who are so,—knows them as His followers, if they are so indeed,—it follows, that if ony one is *not* known by Christ as such, then such a person is not His follower, and consequently according to the language we have already noticed, is not a child of God, or, in other words, is not regenerate.

But let us now recall what Christ has said of the ungodly preachers of His Gospel. In the seventh chapter of St. Matthew our Lord says—"Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." If this passage describes those who had the gift of prophecy and the power of working miracles in the name of Christ when they proclaimed Him, much more must it describe those, who have not these extraordinary gifts, but exercise the same functions. Of these it is here stated, that they were ungodly persons—those that wrought iniquity: such as Judas, and

as others. Our Lord declares, that "many" such will be found at the last day, and therefore refers to numbers besides those, who had begun to preach in His name ere yet He ascended to His glory. He describes, therefore, many of those preachers of His Word, who unquestionably were baptised in infancy; and of these ungodly persons, who work iniquity, our Lord says, that He will profess to them at the last day, that He did not know them. Now we have seen, that He knows His sheep, and is known of them; and if He will declare at the last day, that He did not know these, we may be certain they were not His sheep, they were not His disciples, they were not children of God, they were not regenerate. Nor had they lost regeneracy, and ceased to be disciples, having once been so; for our Lord declares—"I will profess I *never* knew you." There was no period in their whole profession, in which He ever recognised them as His followers, or owned them as His friends. And, therefore, if He never recognised them, they never were the children of God, they never were regenerate; and though they were baptised in infancy, still the change was not wrought in them, which must constitute them Christ's disciples. He "never knew them;" and consequently, baptism even in infancy cannot effect regeneration.

2. And if our Lord speaks thus of ungodly preachers of His Word, in what terms does He speak of those, who are ungodly professors of faith in Him. Let us turn to the thirteenth chapter of the Gospel according to St. Matthew, where we read the parable of the tares among the wheat, which sufficiently indicates the view, in which the Lord regards such. "Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." This parable, with the conclusion, the apostles ill understood, and consequently asked at the first convenient opportunity for the explanation, which our Lord thus gave. "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." It is plain, that those who are here termed the bad seed are not the heathen nations, because they are those who were mingled among the wheat; it is equally plain, that the bad seed does not refer to those, who were heathen at the time when the Gospel began to be preached in any nation, and thus were mingled with Christ's disciples, because it is said that they were sown in the field subsequently to the sowing of the good seed. They are, therefore, those who live as ungodly persons, intermingled with His own people. And they are brought into that position by stealth: "While men slept, the enemy came and sowed tares" among the wheat. We may observe, further, that the field in which these "tares" or nominal Christians were sown, is not the Church of Christ, but "the world." Not the whole world—at least not as yet; but that portion of the world, in which real Christians are found; for these "tares" sown in the world, these "children of the

wicked one" sown in the world, were mingled amongst the "wheat," here termed "the children of the kingdom." Thus the parable before us distinctly declares, that there are some, who having been introduced to the society of God's children, and likened to them, (for these tares could not at first be distinguished from the wheat,) were still the children of the wicked one: "the tares are the children of the wicked one." It is not to be conceived or uttered, that the children of Satan can be termed the children of God; not subjects of the kingdom of Christ, but intermingled with those that are, these children of Satan cannot be reckoned those who are born again, and thus the children of God. Nor were they ever born again, and, ceasing to be the children of God, became the children of Satan; not only would the image itself be utterly improper, and the thing utterly inconceivable, but likewise the language of the passage itself forbids it. For our Lord says, "The enemy that sowed them is the devil;" *he* introduced them to this familiar association with "the children of the kingdom," and at no period were they thus introduced by God; in other words, they were never by Him regenerate, or made His children. Now these the language of the parable shows us to be ungodly professors of faith in Christ. Hence, all ungodly professors of faith in Christ are termed in this parable the children of Satan, sown in any visible Church of Christ by *him*, and not by God.

And of this the commentator Whitby, who can never be accused of too much spirituality, of too much leaning to the doctrines of grace—of this that intelligent commentator was fully aware; for he wrote, in his exposition of this passage, the following words: "Hence some collect that even the 'tares' must be members of the Church of Christ, as well as 'the good seed.' Which, if it only signify they by profession may be so, is in itself true; but if it be designed to prove that they are true members of that body, of which Jesus Christ is the Head, that cannot follow from these words. For first our Saviour saith expressly 'the field is' not the Church, but 'the world.' Secondly, the seed sown in the field by Christ is 'good seed,' 'the children of the kingdom,' the just; *they*, therefore, only can belong to Him, because they only are sown by Him. The 'tares' were sown in it by the envious man; that is, the devil, the enemy of Christ and of His Church. They are sown while the overseers of the Church were asleep, and are expressly called 'the children of the devil.' And is it reasonable, to conceive that the devil, the great enemy of the Church and of its Head, should beget members to His Church, since 'there is no communion betwixt Christ and Belial?' or that the devil's children should be the members of Christ's body?"

But if this commentary be just, (and the language of the text sufficiently evinces that it is,) then it follows, that those who are by profession Christ's followers, but do not bring forth the fruits of righteousness, are not, and never were, His true disciples; are not, and never were, regenerate; and consequently, that baptism in infancy does not effect regeneration.

3. Let us look at one more passage of the Word of God, which speaks of a third class. We have seen, it distinctly declares, that ungodly preachers are not, and never were, regenerate,—that ungodly professors of faith in Christ are not, and never were, regenerate; let us see whether the apostle John does not state of all apostates, that they are not, and never were, regenerate.

He speaks of such in the second chapter of his first general epistle. "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists," many professors of Christ's name who are opposing Christ, "whereby we know that it is the last time; they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." Of those who are His children God takes such tender care, that He "puts His fear into their hearts," so that they never depart from Him; they are "kept by His power, through faith unto salvation," and, beginning to love Him, that love is still maintained by the same grace which originated it, till it ripens into perfection. But nevertheless there are many who profess the faith of Christ, that do depart from God. Such was Judas, who was blessed with so many opportunities of knowledge and feeling,—who had such certain convictions that Christ was the Messiah,—nay, wrought miracles in His name—yet still apostatised. Such were Ananias and Sapphira, who in a time of peculiar light and love in the Church of Christ, consecrated to God a large portion of their property to maintain that cause, which, notwithstanding the shame and danger attached to the profession, they had openly espoused. Such was the unhappy Demas, so long the companion and the friend of St. Paul, who yet "loved this present world," so as to depart from the faith. Now of all such apostates from the faith the apostle John declares, first, that they would have continued in communion with the disciples of Christ, had they belonged to them; and secondly, that because they departed from them, they were thus manifested never to have belonged to them. "Had they been of us, they would have continued with us; but they went out from us, that they might be made manifest that they were not all of us." If any one, therefore, does depart from the faith of Christ, and does become His enemy and His opposer, that person, though baptised in infancy (as doubtless numbers of these were), still cannot be reckoned regenerate now; and as he never did belong to the company of Christ's faithful people, he never was regenerate. And hence the description of this third class again shows us, that baptism in infancy does not effect regeneration.

And yet, although the language of Scripture is so plain, and the expressions are so repeated, which prove that this great change is not necessarily attached to the rite of baptism, whether that baptism be administered to an adult or to an infant, still those who advocate the doctrine are wont to turn with peculiar satisfaction to some passages of God's Word, which they declare do plainly teach the doctrine, whatever reasonings to the contrary may be adduced. They point our attention to the second chapter of the Acts of the Apostles, where it is said by the apostle Peter to the multitude of listening Jews—"Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins:" then those who are baptised, are baptised "for the remission of sins." It was said, again, by Ananias to Saul of Tarsus, ere yet he was become a professed Christian, (as we read in the twenty-second chapter of the Acts of the Apostles,) "Now, why tarriest thou? arise and be baptised, and wash away thy sins:" then baptism, they say, does manifestly "wash away the sins," whatever reasonings may be adduced to the contrary. And St. Peter, in the third

chapter of his first general epistle, adverting to the fact of the deluge and the preservation of Noah and his family in the ark, then uses this expression—"The like figure whereunto, even baptism, doth also now save us:" then, they declare, baptism is stated to "save." Whatever may be urged to the contrary, they say, the plain language of Scripture is, that baptism does save, that persons are baptised for the remission of sins, and that baptism does wash away sin; and therefore, whatever may be said of adults, that at least with respect to infants, it does accomplish regeneration.

Now, my brethren, if we were to try this conclusion by various other expressions of Scripture, we should see how narrow and how unenlightened such a mode of exposition may prove. It is said, for instance, by our blessed Saviour in the sixth of St. John—"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." Then, may some one say, whatever statements you may make to the contrary, the Scripture is plain: we must literally eat Christ's flesh, and we must literally drink His blood, or we can have no spiritual life. Yet it is certain, from the whole context and the whole analogy of Scripture, that our Lord meant by these terms the reception of Him, as a crucified Saviour, into our hearts by faith. Again: our Lord expressly says, in the institution of the Lord's supper, as we read in the twenty-sixth of St. Matthew, of the bread, "This is My body;" and of the wine, "This is My blood;" and hence may a Romanist say, 'Whatever you may adduce to the contrary from Scripture or from fact, still I will cling to the plain language of the Son of God—"This is My body," "This is My blood;" the bread must consequently be transformed into the body of Christ, and the wine must become His blood.' And yet it is certain, (I will not now enter into the proof, it would be beside our purpose,) that He only meant, that that bread and that wine were the appointed emblems of His crucified body and of His blood shed for sinners. Again: St. James says with great distinctness, "Ye see, then, how that by works a man is justified, and not by faith only;" and St. John says, "Blessed are they that do His commandments, that they may *have right* to the tree of life;" and yet it is certain, (though I will not now enter on the proof,) that as St. Paul says, a man is justified by faith without works. In all these cases we must judge by the analogy of Scripture; we must compare one with another; and if we would make our exposition enlightened and scriptural, we must see in what sense the words are used, and not hastily attach to them that sense, that appears the most literal.

It is certain, that Scripture is ever consistent with itself. And hence, when it is said by St. James, that "we see a man is justified by works, and not by faith only," it means, that those works are the proper and necessary test of faith; and thus St. James is consistent with St. Paul, who declares that we are justified by faith without works,—that is, accounted righteous before God for the merit of our Saviour, and not for any merit of our own. So, when it is said, that we are justified and made the children of God by faith without works, it is clear that we are justified by faith without baptism; when it is said, that we are regenerate generally "by the Word of God," it is plain that we are not regenerate generally by baptism. And hence, to make all these passages consistent with one another, we may feel sure, there is some interpretation of the texts alleged, which does not involve baptismal regeneration.

And that true exposition is as obvious, as it follows naturally from these statements. In the first place, we read in many passages, that a man is justified by faith; and consequently, whenever a person attains, through the grace of God, to a hearty belief in Jesus Christ, and commits himself exclusively to His care and government for salvation, that moment is that man justified once for all, justified from all his sins, and justified for ever: according to the plain language of the Word of God—"By Him all that believe are justified from all things"—"By one offering He hath perfected for ever them that are sanctified." Yet at the same time our Lord has made the confession of Him no less necessary to salvation, than the faith itself. We are called to profess faith, as the proof that faith is genuine. Hence our Lord said, in the tenth chapter of St. Matthew—"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." And St. Paul as explicitly declares in the tenth chapter of the Romans, "With the heart man believeth unto righteousness"—unto justification, "and with the mouth confession is made unto salvation." Confession, therefore, is as necessary to salvation as faith itself; and it flows naturally and necessarily out of a true faith. It is impossible, that any one who believes in Christ to the saving of his soul, should not be led to confess Him before men. So that those who confess not, must expect that sentence, which our Lord has here pronounced shall be inflicted on them: "Whosoever shall deny Me before men, him will I also deny" (deny to be My disciple, that is,) "before My Father which is in heaven." Now what is the appointed method, by which those who believe in Christ, are thus to profess their faith in Him? The Scripture is abundant in its statements, with respect to that fact. When our Lord instituted this rite of baptism, at the time when the Church of Christ was to be established on the ruins of Judaism, He said to His disciples for the first time —"Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptised, shall be saved." You observe, they were to preach first; faith followed that preaching; and upon this faith being received, it was to be professed by the rite of baptism.

And if we look at the instances, in which that rite is mentioned in Scripture, we shall find in every one tokens of the same fact. Thus, in that passage in the second of the Acts, to which we have referred, we find the apostle saying, "Repent and be baptised, every one of you;" the repentance, which was the gift of God, which Christ was exalted to bestow, and which involves the regenerating work of the Holy Spirit, was to precede the baptism, that followed. "Repent and be baptised." If we turn, again, to the eighth chapter of the Acts, we find the Gospel beginning to spread from the Jews to the Samaritans; and of them it is said, "When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women;" he first preached to them the Gospel, they then received that Gospel, and hence were led to make profession of their faith by baptism. In the thirteenth verse we read further—"Then Simon himself believed also, and when he was baptised, he continued with Philip;" he, though an apostate afterwards, making the same profession of faith, was on that profession baptised. We find the same truth, again, with respect to the next

instance of baptism, that of the Ethiopian eunuch described at the close of the same chapter. That eunuch, believing what Philip testified respecting the Son of God as to the events narrated in the fifty-third chapter of Isaiah, then asked to profess his faith by baptism; "and Philip said, If thou believest with all thine heart, thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God;" without that profession of hearty faith in the Redeemer, the baptism of the Ethiopian eunuch would not have been permitted by Philip. In the case of Cornelius, in the tenth chapter, we find the same thing again manifested. Cornelius, it is said in the second verse, was "a devout man, and one that feared God with all his house;" he was already, therefore, a converted man, when he first heard the doctrine of Christ: and when he heard that doctrine, it is said, that while Peter was speaking to him of Jesus, "the Holy Ghost fell on all them which heard the Word; and they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Already converted by the grace of God, he now received the proof of that conversion, by the miraculous gifts of the Holy Spirit being imparted subsequently to his faith; and hence the apostle, who saw that this man, being a believer, proved by this descent of the Holy Ghost, was therefore a fit subject for baptism, said "Can any man forbid water, that these should not be baptised, which have received the Holy Ghost, as well as we?" Of Lydia we read, before her baptism, that "the Lord opened her heart, that she attended unto the things which were spoken of Paul." And of the jailer at Philippi, the narrative of whose conversion is mentioned in the same sixteenth chapter of the Acts, we read, that the apostles said, when he was convinced of sin and trembling at his danger, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;" the thirty-fourth verse assures us, that he did "believe in God with all his house," and then, as we read in the thirty-third verse, he was baptised, "he and all his, straightway." In all these instances, then, we perceive, that baptism was the appointed profession of faith in Christ. If so, then faith and repentance preceded baptism; and I need not say to you, that repentance and faith are the fruits of regeneration; I need not say to you, that no man repents and believes, except by the power of the Holy Ghost: and consequently all these circumstances show, that regeneration precedes baptism, and does not accompany it.

What, then, is the obvious result of the passages before us?—all which imply, that persons coming to be baptised, repented and believed previous to their baptism. As the apostle could say in one place, "Believe on the Lord Jesus Christ and thou shalt be saved;" he might also say, 'Profess your faith in Christ, and you shall be saved—profess it by baptism.' As the Lord Jesus said, "He that believeth and is baptised, shall be saved;" it is tantamount to the saying, 'He that believeth and professes his faith in Christ, shall be saved.' The confession is as necessary as the faith itself. And, when, therefore, to these Jews at Jerusalem the apostle said, "Repent and be baptised for the remission of sins," it is the same as—'Repent and profess your faith in Christ, for the remission of sins;' or, in other words—'Repent and heartily believe for the remission of sins.' When it is said, again, to the apostle Paul, "Arise and be baptised, and wash away thy sins," (if the term refers to baptism, and

is not something distinct,) it is plain from what is recorded of St. Paul in the ninth of the Acts, that he also had previously received the truth and was a converted man; for it is said, the first impression produced upon him by the glorious manifestation of the Saviour, was that "trembling and astonished he said, Lord, what wilt Thou have Me to do?"—the next we read of him is that during those three days of mortal anguish, he was incessantly praying—"Behold, he prayeth;" and the third thing we read of him here is, that when Ananias came to him, he addressed him as his "brother Saul"—"brother" before he was baptised—and added, "The Lord hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." It was only subsequently to all this experience, that he "arose and was baptised, and washed away his sins." It is obvious, that Ananias, in consistency with so many other Scriptures, meant to say—Arise and profess your faith in the Lord Jesus; or, in other words, heartily believe in Him and confess him, that your sins may be done away. And this is still more plainly the meaning of the third passage, to which the advocates of baptismal regeneration refer; for St. Peter, in that third chapter of his first epistle, guards against this very misinterpretation, which might follow from his words, by adding what we find in the rest of the verse. "The like figure whereunto," referring to the entering into the ark, (which is often misinterpreted, injuriously to the honour of our Saviour, to mean the entering into the Church, when it does mean the entering into the true ark, which is Christ, the Saviour of His people)—"the like figure whereunto," the entering into the spiritual ark, which is Christ, as Noah entered into the natural ark—"the like figure whereunto, even baptism, doth also now save us; not the putting away of the filth of the flesh," not the baptismal washing, "but the answer of a good conscience towards God," when through faith in Christ we receive the Saviour, and thus have our sins done away. In other words, it is faith, (the profession of faith being put for faith itself,) which is the only appointed means of saving the sinner's soul. And all these passages, I conceive, mean nothing more than this: that we must be saved by a faith in Christ, which shall produce its genuine fruits in the profession which is required.

If it be said, that all these texts may mean, that a person is regenerated in part by faith, but that regeneration is completed by baptism, I answer, the thing is in itself inconceivable and impossible. Regeneration, as we have seen, is the impartation of a new principle of life; a man either lives or does not live; and that principle is imparted in a moment. There may be previous preparations on the mind for the work, but every individual man on earth either lives spiritually or is dead; there is no intermediate state; and regeneration, when accomplished at all, must be accomplished instantaneously.

If it be said, that men may receive partially a justification by faith, but that justification must be complete by baptism; I answer, the language of the Scripture is, that men are justified by faith without works, and works must not be added as an ingredient in justification.

If it be said, that baptism is stated to be essential to salvation, so are love and obedience said to be. If baptism is the necessary fruit of a genuine faith, so love and obedience are its necessary fruits. If a man cannot be saved without baptism, so a man cannot be saved without obedience and love. And yet, as the apostle tells us we must not add love and obedience as the means of jus-

tification, so neither must we add baptism, which is another work—the confession of Christ. If we are justified by faith without works, we are as much justified by faith without baptism, as we are justified by faith without love and obedience. All must follow; the confession of Christ must attend, without which we have no true faith; love and obedience must follow, without which we have no true faith; but we are justified by that true faith, which leads to love and obedience and baptism, and not by the love and obedience and baptism, to which it leads. The faith alone justifies; the works follow, as the tests of faith.

If it be said, that although this may be very true, from the language of Scripture, respecting adults that are baptised, yet when we speak of infants that are baptised, as they are incapable of repentance and faith previous to baptism, therefore baptism may regenerate them, though it cannot regenerate adults; I answer, that the only passages of Scripture, to which we can look at all to describe *any* baptism, are those to which I have already referred. The passages on the subject refer as much to infant baptism, as they do to adult; nor can any person adduce any passages, which describe an infant baptism as distinct from an adult. And consequently, if these passages do not prove that adults are regenerated by baptism, they cannot prove that infants are regenerated by baptism. The same passages cannot prove two opposite things; and they refer as much to the one class as to the other.

If, again, we look to that which is constantly employed as an argument (and seems to be a very just argument,) for infant baptism—the analogy between circumcision and baptism, we find new and conclusive proof of the same fact, with reference not to adults, but to infants. Of circumcision it is said, in the fourth chapter of the epistle to the Romans, that it was a "sign," that is, a sign of dedication to God, "a seal of the righteousness of the faith, which Abraham had yet being uncircumcised." Circumcision, then, was a sign and a seal of justification. And this is just what baptism is. Therefore, circumcision and baptism appear to answer the same object. If they do not, if circumcision is something much less than baptism, then the fact that Jewish infants were circumcised would be no justification of infants being brought to Christian baptism. It is only on the ground that circumcision is a sign and seal of justification, just as baptism is a sign and seal of justification, that we have a warrant to baptise infants at all. Hence, then, if it is said that baptism be regeneration, circumcision must be regeneration too; because, as the one is the sign and seal of justification, so is the other. But that the Jewish infants were not regenerated by circumcision is most plain; for if a person be once regenerate, he cannot be regenerated again; and yet those Jewish infants who were circumcised, were brought afterwards to baptism, in which, according to this doctrine, they were regenerated. But if regenerate at first by circumcision, they could not again be regenerated by baptism. It follows, then, that circumcision was not to them regeneration; that the three thousand baptised Jews had not been regenerated in circumcision; that Lydia and Paul and all the other baptised Jews had not been regenerated in infancy; that circumcision was not regeneration. But if so, baptism, which comes in in its place, is not regeneration either.

And the Scripture bears the most distinct testimony to this fact, that circum-

cision was not regeneration. For we find the Psalmist describing the circumcised professors of faith in God, in the fifty-eighth Psalm, in this language—"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." When the apostle Paul quotes a passage very similar to this from the fourteenth Psalm, and various other passages of a similar character, he then adds these words—"Now we know, that what things soever the law saith, it saith to them that under the law;" showing that these passages were written for those, who would employ them, and consequently that we are not at liberty to suppose that he is speaking of the heathen, and not of those who are "under the law." Precisely in the same manner we are to employ the passage before us; it describes the wicked who were surrounding the Psalmist, the wicked whose daily habits he witnessed, the wicked who were Israelites and not heathens; and of them, circumcised as they were in infancy, he says—"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Certainly, then, they are not regenerate by circumcision. And again, the apostle speaks as distinctly on the same subject, when he says of all the Jewish converts to Christ, no less than of the heathen converts, as we read in the second chapter of the epistle to the Ephesians, that these were all "quickened" or brought to life, by grace, through faith; and if they were brought to life or new born through the Gospel, then they were not previously regenerate through circumcision. And hence, if circumcision is tantamount to baptism, which is the argument adduced to prove that the baptism of infants is scriptural, then it follows, that baptism can no more be regeneration than circumcision was.

Thus, whatever view we take of the language of Scripture, whether we regard what it says of the regenerate or what it says of the unregenerate, in either case, and if we look at any class whatever of those who are wandering from God, of whom it speaks, we are still brought to the same conclusion,—that baptism is not regeneration, and that ungodly persons of any age still require that needful change, of which our Lord says—"Except a man be born again, he cannot see the kingdom of God."

And now, my dear brethren, if there are any in this congregation, that have been boasting in their privileges as baptised, and fancying that they were born again because they were admitted into communion with a Church of Christ, and supposing that in virtue of these privileges there needed no great and fundamental change now to pass on their renewed nature, let me beseech you to bear in mind, how little service your profession of faith in Christ, which commenced in baptism, has been to you, unless you have since been proved to be changed by grace, through the manifested fruits of the Spirit. What has your baptism effected for *you?* Simply, my dear hearer this: it has made you more responsible than you were before. By it you have become professedly a member of a Church of Christ; you belong to the Church of England; and as a baptised member of that Church, you recognise the authority of Christ, you acknowledge that you are His servant; you have listened to the Gospel, and you know that He has a right to reign over you. But instead of serving Him, hitherto, you have only realised the description of the "wicked and slothful servant," in the parable of the talents; hitherto, professing to belong to Christ,

you have in fact repudiated His authority. It may have involved you in guilt: but it is certain, it has done nothing more. You bear His name; why did you not glorify Him by the faculties He gave you? He claims you as His servant; by this fact that you belong to Him, by this fact that you profess He died for you, you ought to serve Him. And at the last day He will claim that service, which you ought to have rendered. "Thou wicked and slothful servant," He will say to each, who has "hid his talent in a napkin," "thou oughtest to have put My money to the exchangers, and then at My coming I should have received Mine own with usury." But what else has baptism done for you? My dear hearer, whoever you may be, it has left you in the condition of the tares among the wheat; it has left you in the condition of a worthless weed among those who are devoted to God. It has left you still positively a child of Satan, while dreaming of your sonship to God. It has still left you absolutely under his power, "serving divers lusts and passions," accomplishing the will of Satan, when you ought to be accomplishing the will of God. What a miserable heritage, then, a baptism that was performed in levity, that was accompanied by no spiritual blessing, that has left you unregenerate as before! What a miserable heritage, if still, as a weed among the wheat, you are marked as the child of Satan, and have no prospect of an inheritance in heaven!

Yet did that blessed Saviour, who came down to this earth and took the manhood into God for us, come that He might "save His people from their sins;" and however you may be laden with guilt, or however you may be hopelessly under bondage to sin and Satan, remember, that blessed Redeemer, whose nativity we this day commemorate, is able to pluck you from the grasp of Satan, and save you from that load that condemns you. Oh! that you would seek now an interest in Christ; instead of boasting of privileges which you never shared, and instead of deluding yourselves with hopes which are altogether imaginary, oh! that you would be at once aroused to seek a real interest in that Saviour's blood, that "cleanseth from all sin." Once attain real faith in Him, and all sin is done away; once receive His regenerating Spirit, and the bondage of sin ceases, Satan's dominion is at once annihilated, and you become the free-born child of God. Has He not said, that "if we confess our sins, He is faithful and just to forgive us?" Confess them heartily from this day; look not to external forms, as that which can sanctify or save, but bless Him that you have heard of the blood which cleanses from sin—of the life-giving Spirit that can infuse life even into your dead soul. Confess before Him the guilt of all your unregenerate days; and seek now at length to have an interest in Christ that you may be saved.

And if, my dear hearers, you can find the scriptural marks of regeneration in you, then exult this day in that Saviour, who came to be a babe at Bethlehem, and to suffer all the privations and shame of His life on earth, that He might make us the sons of God and the heirs of glory. Exult in Him this day. Come to His table and commemorate the love, that made Him come down to save us. Remember, He can "save His people from their sins;" and while you bless Him for the load of guilt removed by His blood, look to Him for that Spirit, who shall change all that yet remains to be removed, and make you "meet for the inheritance of the saints in light."

Sermon V.

THE DOCTRINE OF BAPTISMAL REGENERATION, TESTED BY ITS NECESSARY CONSEQUENCES.

PREACHED ON SUNDAY EVENING, DEC. 25, 1842.

"*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

Fancy cannot picture anything more truly great and Divine, than the purpose for which the eternal Son of God left the glory He had enjoyed with the Father from all eternity, in order to become a suffering Man on our behalf. He saw us wretched and ruined, and came to this world to endure innumerable privations and sorrows, that He might induce sinners to believe on Him to the salvation of their souls; that He might make the unholy clean, that He might lead those alineated from God to love Him, that He might make the selfish and the cold begin to love one another as brothers, that He might raise the carnal to spirituality of mind, that He might teach the formalist to "worship God in spirit and in truth," encourage parents to train up their children in the fear of God, rescue to Himself from the midst of an ungodly world "a peculiar people zealous of good works," and love that separated people with an eternal love, never resting from all His acts of beneficence, till He should place them with Him in glory. And to accomplish this end, when He came on earth, He taught those to whom He addressed Himself, that they must experience a great moral change; declaring to them in the words of our text, and in various other similar and equally powerful expressions, "Except a man be born again, he cannot see the kingdom of God."

Nothing could be more calculated to awaken the careless, and to penetrate the heart of the self-righteous, than this statement from the lips of Him, who could speak only truth. "Except a man be born again, he cannot see the kingdom of God"—ought to be echoed round the habitable world, till every convinced sinner, penetrated by the Divine statement, should fall low before His offended God, and entreat that change of heart, without which he can never enter the Church of Christ or the kingdom of glory.

But there is a doctrine, invented in remote ages, and handed down to us by the Church of Rome, which seems calculated, as if expressly, to prevent all these beneficent intentions of the Redeemer; invented, as it seems, to frustrate the whole of this wise and gracious purpose; and equally mischievous to men and dishonourable to God. And that is the doctrine, which I have already

shown to be contrary to the repeated declarations of Scripture: the doctrine of Baptismal Regeneration.

To justify this strong statement, let us this evening give a cursory glance at the doctrinal inferences and the practical effects, that necessarily flow from this doctrine: by which, unless I greatly mistake, its character will be seen to be such, as every child of God is bound, not merely to reject as unscriptural, but to dislike and to resist as mischievous and dishonourable to God.

It is sometimes held, that baptism effects regeneration, where rightly administered, while the validity of baptism by all the different sections of the Protestant Church is admitted; but the doctrine may be held in conjunction with another, that the only baptism which is valid, is that which is administered by clergyman who have the apostolical succession. The former I may term the simple doctrine of baptismal regeneration; and the latter, (for convenience' sake,) the compound doctrine. Whichever of these two we examine, we shall find the inferences and effects, which follow from them, to be mischievous and dangerous in the extreme. Both appear to be false, when examined in the light of Scripture; both appear to be dangerous, when traced to their natural and necessary consequences.

According to the doctrine of baptismal regeneration, any infant that is brought to a minister rightly ordained, by those who are themselves baptised members of the Church, is at the very instant of that baptism, and by it as an instrument, regenerated. The doctrine pronounces nothing upon the character of the persons, who bring the child; nothing on the previous position of the child itself; nothing respecting the minister, that receives the child so brought: but if he be only rightly ordained, and they members of a Church, then that child is at that instant regenerate. It may be, that parents who have themselves long sought and served the Lord, may bring their child, heartily dedicating it to the service of its Saviour; it may be, that the sponsors they select, are of kindred sentiments and similar character; and they may bring their child to a minister, that loves God too; and many friends may assist them in that dedication, and a congregation of believers may commend that child to the care and guardian blessing of God. But all this *may*, it is obvious, be reversed; and in thousands and tens of thousands of instances, unquestionably *is*.

Regeneration is a gift, which no language can exaggerate; by which a person, that was an heir of wrath, becomes an heir of heaven, he who was a child of Satan becomes a child of God; and he who was an alien from Christ becomes His disciple. It is connected with the eternal love of God and the boundless blessings of immortality. It is a boon, for which no less a cost was requisite than the blood of Christ, and which no other power can accomplish than the infinite grace of the Spirit. Now *that* is given to a child, who being born in sin and an heir of wrath, when brought to the baptismal font, is utterly unconscious of the proceeding; has uttered no prayer, has expressed no desire, has given no consent; is utterly unconscious of the proceeding as a clod of this inert earth would be—unconscious as a brute creature—when brought to this ceremony, which is performed upon him. Ungodly parents, that have lived constantly in the violation of the laws of God, systematically disregarding His

Word, who never exercised one hour's faith in the Redeemer, who are trampling on His authority, select from their friends sponsors of the same levity and the same worldliness with themselves; and whether they issue from some miserable alley, where they have been more accustomed to the gin-shop than the Church of God, or whether they emerge from the luxurious precincts of some lordly palace, in either case coming to make prayers which are utterly unmeant, to engage for the fulfilment of duties never intended to be discharged, they present their child, it may be, to a minister as ungodly as themselves; one devoted to the sports of the field, engaged in the dissipating amusements of fashionable life, who has never manifested by any spirituality of temper or zeal of conduct, that Christ sent him into the ministry. But this man, rightly ordained, receives the little child; and while perhaps no other persons, or scarcely any, are present, and those who are the witnesses may have the same levity and irreligion, because that minister pours on that little unconscious infant the baptismal water, he is pronounced to be instantly regenerate.

God has said, in His Word, that those who are born again, are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Yet these irreligious parents can on any day, and at any hour, secure the regeneration of their child, as certainly (according to this doctrine) as they could determine on some scheme of pleasure, or negociate the purchase of an estate.

God has said, in His Word, that if a man "turn away his ear from hearing the law, even his prayer shall be abomination;" and the terms are emphatically repeated, and it is declared, that the "calling of assemblies," "the solemn meeting," the hearing of public services and the reiterated cries of those who are living in sin, are "an abomination unto Him," and He will not hear." Yet because these ungodly parents, moved by the fashion of the day, desiring to secure some worldly interest for their child, afraid of the blame their worldly acquaintances might cast on them if they did not accomplish a ceremony which is almost universal, bring that child to be baptised, and utter their hypocritical and thoughtless prayers, therefore those prayers are to be heard, and answered by a blessing beyond all price, and which lasts into eternity.

God has declared in His Word, that He will "visit the iniquities of the fathers upon the children, unto the third and fourth generation." And yet here we see the iniquity of the fathers not only met and conquered, but in innumerable instances, as the fixed and general rule of the house of God, the iniquity of the fathers in the training of their children, followed by their iniquity in hypocritical prayers to which the heart responds not, bursts in blessings on the head of those children, whom they bring to be baptised. God seems in innumerable instances, according to this doctrine, to be rewarding iniquity by boundless blessings: and those who never uttered perhaps one heartfelt prayer, can yet thus secure, according to His appointment, if the doctrine be true, innumerable and eternal blessings to their posterity.

Now observe, this unconscious infant, by nature an heir of wrath, is thus blessed with regeneration, becomes a temple of the Holy Ghost, a child of God and an heir of glory; while another child, not more corrupt and in fact just as innocent, is refused that blessing, because he is the offspring of heathen parents,

who are as much less criminal than these ungodly Christain parents, as Tyre and Sidon were less criminal than Capernaum. And what makes the wonder more is this: that while this child is thus supposed to be admitted to the favour of God, through the prayers of ungodly parents, as a blessing upon an unreal consecration, the children of those who have really loved and served the Lord, are cast out from His love. Men may have feared and loved Him, may have trained their children with the utmost care in His service, may have set them the highest example of wisdom and piety, may a hundred and a thousand times from their hearts have consecrated them to God; but because they believed it was the will of Christ, that they should not bring their children to be baptised, till they could express their own repentance and faith, therefore those children, if they die, must die (according to this doctrine) unblest, cast out from the company of the faithful, not admitted among the children of God.

But the consequences that follow from the compound doctrine, are more startling still. According to *this* doctrine, those only are baptismally regenerated, who have received baptism at the hands of an episcopal minister, who has therefore the apostolical succession; while those who have not the same ecclesiastical genealogy, fancied or real, must be incapable of administering the rite suitably, and therefore incapable of communicating the blessing. Now the Churches that are supposed to have this apostolical succession, and therefore to be able instrumentally to effect regeneration in baptism, are the Churches of England and of Rome, the Church of Greece, and perhaps the Coptic and the Abyssinian Churches; these oriental Churches tracing their ecclesiastical pedigree to the earlier prelates of Antioch and Alexandria and Constantinople and Rome, and thence (as is supposed,) to the apostles. But the Churches that have not the same ecclesiastical genealogy, are the Protestant Churches of Germany, of Switzerland, of France, and of Scotland, the Dissenting Churches of England, and the greatest Protestant Churches in the United States; all these are destitute of it, and, according to this doctrine, cannot therefore administer the ordinance of baptism. And what follows from this notion? The Roman Catholics of Southern Italy, of Spain, and Portugal, whose morals I need not describe, are represented as the chosen people of God; the Greeks, who were steeped in degradation through centuries of absolute subjection to their Turkish rulers, are His children; and Copts, of whom the Turk has been wont to say, that he would not become vile as they for any bribe,—and Abyssians, whose half-savage ferocity has left to them nothing of Christianity but the name, and who, when an evangelist of Christ went among them very recently, expelled him from their shores—are likewise the children of God; while those who are distinguished by the purest creed, whose articles of doctrine are precisely like our own, among whom there is the most apparent fruit of the Spirit of God, whose ministers seem to preach with an unction and a fervour, which leads men to love and to serve God—those Protestant Churches upon whom the blessing of God seems so widely to have rested, who have been the subject of an extensive revival of religion in our own day, and in whose meetings for prayer, in whose Sabbath schools, in whose missions, we may discern the greatest light and the greatest love,—these are all aliens or outcasts from God. The portions of Eurupe, that cherish the habits which He abhors, are His children; and those that are cultivating the graces which He loves, are outcasts from Him.

The worst, the lowest, the most superstitious, the most degraded portions of Christendom, are dignified as His chosen people; while those whom the knowledge of the Word of God has raised beyond these habits, are all looked upon as separate from Him. The regenerate Church of Rome can send out its emissaries, to hinder the progress of the Gospel, wherever Protestant missions are established; and the regenerate Churches of Greece and Abyssinia and Egypt do nothing for the work of Christ; whilst those that are unregenerate and aliens are sending out their faithful evangelists to proclaim Christ through every portion almost of the known world, and to bring in every part of it heathen tribes to receive the Saviour and love Him, and they seem to preach the Gospel as in the earliest days, with the Holy Ghost sent down from heaven. Is it conceivable that a doctrine can be of God, which leads to inferences like these? and if it be not of God, is it not one, which we should with the utmost zeal and perseverance reject and resist?

If, again, we consider what this doctrine declares to us of the dealings of God with His people, we find these inferences not less strange. According to the language of Scripture, adoption into the family of God is a blessing beyond all price and beyond all praise. It is thus that the apostle John speaks of it: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." The apostle Paul expresses the same admiration of the goodness, that brought to us these blessings: "God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." Regeneration, that gave life to the dead, seemed to that devoted mind nothing less than the most astonishing exhibition of Divine compassion. And when men are thus adopted, how magnificent are the terms, in which the blessings belonging to them are described! "Let no man glory in men," says the apostle Paul to these adopted sons of God, "for all things are yours; whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come, all are yours, and ye are Christ's." And if we ask the duration of blessings so extensive, the apostle answers, in the glowing language of the eighth to the Romans—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." When, therefore, God our heavenly Father embraces a little child, with that parental love, that adopts him into His family, he becomes the object of a love so great and lasting, that angels might bend from their seats of bliss to admire so great a condescension, and rejoice in the everlasting welfare of that little one, thus recovered by Divine grace. But how does this doctrine of baptismal regeneration describe the dealings of God with one such little one? According to that doctrine, the child of some ungodly parent is regenerate when it is baptised, and becomes the child of God; but from that hour no providence watches over its welfare; no Divine interposition arrests those fearful influences, that come to corrupt and to destroy it. It is given up to the unrestrained direction and the unmitigated evil influence of parents, who are absolutely ungodly. It may

be, their ungodliness is equalled by their immorality; and this little one is absolutely in their hands. Nay, more; if that fearful threatening against ungodliness, contained in the twentieth chapter of Exodus, where God declares that He will visit the iniquity of the fathers upon the children, were completely fulfilled in such a little child, no more disastrous influences could light upon his soul, than in fact cradle and nurture it. The poor demoniac of Gadara, tied and bound by the chain of Satanic malice, was not more a slave, than is that little one, pursued from its earliest childhood by a thousand incentives to evil, by a thousand examples of vice, by every thing which bad management and vicious influence can do to corrupt and to destroy it. It was made, when it was baptised, a "tree of righteousness," according to the doctrine of baptismal regeneration; it was made a "temple of the Holy Ghost;" it became then a "soldier of Christ;" it was admitted into the family of God as His child. But that tree was planted in a region of eternal ice, where not one blossom of virtue should ever vegetate; that temple was built upon the sand, to be undermined by the flood and overthrown by the tempest; that soldier was sent forth, unarmed and without warning, to be helplessly slaughtered by his enemies; that child was left in a desert to perish, with no food for his hunger and no guidance in his perplexity. And yet that tree was the planting of a Divine Husbandman; that temple was erected, according to this doctrine, by an all-wise Architect; he was a soldier of the Captain of salvation, a child of the most high God. How does this doctrine misrepresent the infinite goodness and wisdom of God, who *never* dealt so with His children! Did He ever cast out instantly those whom He had adopted, and expose, as though it were to the malice of the worst of beings, unsheltered and unbefriended, those whom He had so signally loved? If the doctrine misrepresents our brethren, it worse misrepresents our God.

And if now we turn from these doctrinal inferences, to the practical effects that follow from it, we shall find a second class of consequences worthy of the first.

This great truth, that a man without a universal moral change, cannot see the kingdom of God, was admirably adapted by its Divine Author, to fasten conviction on the conscience of a sinner. And let the doctrine rest there, and it seems as if the most hardened formalist, the man whose pride was the most confirmed could hardly resist that penetrating influence, that dayby day should urge him to seek this change for his own everlasting welfare. But this doctrine comes in to blunt the point of the sword of the Spirit. The man was already clothed in the steel of his natural indifference to religion, and the self-righteousness that fashion and habit and the opinions of mankind had strengthened; and now he must have another and a thicker armour thrown over his obdurate spirit, by the doctrine of what he thinks to be the highest authorities, that tell him he is already regenerate, already the child of God. All those powerful passages of Scripture, which seem calculated to awaken him from his lethargy, can now act upon him no more. His heart is fast closed and barred against the solicitations of the Gospel; and if the Saviour seems to knock at the door, saying, "Except a man be born again, he cannot see the kingdom of God," he from within still refuses to unbar one bolt, dreaming on that he is already a member of Christ, a child of God, and an inheritor of the kingdom of heaven, till the shock of death, and

the summons of the last trumpet, and the voice of the inexorable Judge shall writhe his heart with a hopeless agony too late, and he discovers, when it is now past hope, that all the while he has been the child of Satan and the heir of hell. Or if (as is possible,) the most obtuse intellect and the most vitiated heart cannot hinder a man from the unquiet suspicion that he is not born again, although men may echo it in his ears from morning to night that he is, still even then, even when both reason and Scripture seem to him to condemn this doctrine, and he cannot fully admit it, it is yet enough to arm him against all the appeals, which ministers and Christian friends may make to him, that he may turn to God and live. Still, he will oppose what he thinks the authority of his Church to the authority of the minister, or the authority of the Bible; still, he will refuse to listen to those appeals, that might otherwise have waked him from his slumbers, and roused him to seek in earnest his everlasting welfare. He will resent as impertinent, he will discard as unorthodox, the statement, however plainly derived from the Word of God, which might destroy his self-righteousness and his indifference together.

Again: if we consider on a wider scale the practical effect of this doctrine, we may see, that consequences more mischievous—or at least more extensive—flow from it. According to this doctrine, those are the children of God, and, if we are such, those are our brethren, who throughout Christendom have received the ordinance of baptism at the hands of the ministers, supposed to be possessed of the apostolical succession; while those ministers who are destitute of this spiritual genealogy, or those who have been baptised by such ministers, are outcasts from God, and not to be owned as our brethren.

The Word of God has spoken often of the sin of schism. Of the separation of nominal Christians from the true, (an evil easily overrated,) the Word of God has spoken but little. It sometimes even renders such separation a positive duty; for thus the apostle speaks in the fifth chapter of the first epistle to the Corinthians—"I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat; therefore put away from among yourselves that wicked person." It follows hence, that a Christian must not associate familiarly with those, who, professing the same faith, are living in open disregard of its authority. To the same purpose the apostle Paul speaks to his young companion and fellow evangelist, Timothy, in the sixth chapter of his first epistle: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Hence, then, schism from nominal Christians, division between true Christians and nominal, may be easily overrated. But with respect to the divisions that are sown among true Christians, the language of the Scripture is most precise and solemn. In the sixteenth chapter of the epistle to the Romans, St. Paul says, "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." This is constantly represented as contrary to the will of God; as proving those who

engage in such divisions to be yet carnal, and living as unconverted persons. "For," says the apostle in the third chapter of the first epistle to the Corinthians, "ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" And the Galatians, who were infected with this sin, he warns, that "if they bite and devour one another," they must "take heed that they be not consumed one of another." Hence schism among real Christians is an offence of the greatest magnitude before God. But this unhappy doctrine, introducing universal confusion, seems to reverse all these scriptural directions. It bids us to be separate from true Christians, and to associate ourselves closely with those, who are merely nominal. With the members of the Roman Church, of the Greek Churches, of the Coptic and Abyssinian Churches, however injured by superstition, however debased by vice, we are to maintain brotherly relations; but as for those, who have all our doctrinal creed, who are manifesting the same regard to our God and Saviour, upon whom His spiritual blessing seems abundantly to rest,—from these, however holy, we are to turn away. We may not be able to resist the conviction, that they are greatly our superiors in wisdom and piety; we may see such men as Bunyan, or Doddridge, or Robert Hall, or Neff, or Oberlin, or Edwards or Brainerd, and we may feel we are not worthy to sit at their feet, and learn wisdom from them; but because they have not been baptised by those ministers, who had the apostolical succession, we are to look upon them as aliens and outcasts from God, and must by no means acknowledge our brotherhood. Thus we are to be at peace with those, from whom the Scripture commands us to separate; and we are to maintain interminable war with those, whom the Scripture commands us to love. The Word of God is to be disregarded, in order to follow to its consequences an unhappy notion, handed down to us through a corrupt Church, from ages that were involved in darkness.

The Word of God declares, that ministers and people are to be judged by their fruits: "A tree is known by its fruits." And our Saviour charges on all His disciples to examine those fruits, by which they may judge whether they are sent from Him. But this Scripture doctrine is to be reversed; and we have nothing to ask, but the ecclesiastical genealogy of men, to determine whether or not they are our brethren in Christ.

Hence, all that brotherly love, which our Saviour has enjoined by precept, and illustrated by His own example, is to be scattered to the winds. An interminable warfare is to be carried on, between the various regiments of the army of Christ. The progress of the triumphs of the Gospel must be delayed and withheld; while the enemy exults, and the infidel mocks.

Oh! my brethren, if such be the practical results of this unhappy imagination, reviving and gathering strength from many in our day, then by that advent of Christ, which was meant to bring men to believe in and love Him, I beseech you to resent and to resist it. By the coming of our blessed Saviour, to teach men to worship God in the spirit, resist by every means you possess, a doctrine which seems to sanction and reward hypocritical worship. By the coming of our blessed Saviour, to "purify to Himself a peculiar people, zealous of good works," resist and oppose by all the means in your power a doctrine, which seems to gather to Him from the whole of Christendom the worst as His chosen possession. In the Word of God we read—"If ye offer

the blind for sacrifice is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts:" "Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King saith the Lord of hosts, and My name is dreadful among the heathen:" but this doctrine of baptismal regeneration seems to gather out of the whole of Christendom all that is most superstitious, that most disregards His Word, those who are bowing down to statues, and worshipping pictures, and seeking other mediators than the Lord Jesus Christ, and presents them all as the Church of Christ, the chosen flock and children of God, while on the other hand it separates from Him, and seems to pronounce its ban upon those, who are bringing forth the fruits of righteousness, and manifesting the most unequivocal marks of a work of the Spirit of God. And as our blessed Saviour came, that He might manifest His love to His chosen people, and show a compassion, as much greater than that of man to man as heaven is higher than the earth, resent and oppose to the utmost, by all the means in your power, a doctrine which pronounces Him capable of leaving the disciples He had chosen, of deserting the children He had adopted, to be unsheltered and uncared for, in the hands of the great enemy of souls. As that blessed Saviour came to this earth of sorrow, that He might repair what the fall had done by alienating and separating man from man, and bring His children to love one another as brothers, till they reach the world of love, where they shall have no more temptation to be separated, resist by all the means in your power a doctrine, which while it bids them associate in unseemly conjunction with those that are marked out in Scripture as the deadliest enemies of His cross, rends the whole body of His Church, makes it impossible (as long as that doctrine is received) that there should be cordial affection between brother and brother, and exposes the whole Church of Christ to the continual scorn of the world.

My brethren, if these be the consequences, that follow from this unhappy doctrine, (and I know not in what I have misstated them,) then let me entreat you, as you value the coming of the blessed Saviour, as you wish to be the followers of Him, who came to accomplish the most beneficent work, that the mind of man can contemplate, hold fast that blessed truth, that each ungodly sinner needs the regeneration of his soul by the Holy Spirit, and may obtain it from infinite love and infinite power; and tell to all your fellow-sinners, without distinction, if you see them involved in worldliness and levity, the slaves of pride and passion—tell them with all the earnestness of an affection that will take no denial, that they must seek and find in Christ, from the mercy of God, by the power of the Spirit, that change, which will make them truly the children of God and the heirs of eternal life.

Sermon VI.

THE DOCTRINE OF BAPTISMAL REGENERATION, NOT TO BE RECEIVED ON CHURCH AUTHORITY.

PREACHED ON SUNDAY MORNING, JAN. 1, 1843.

"*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.*"—2 Thess. ii. 15.

The language of the Word of God, respecting the nature of regeneration, and the necessity that every ungodly person, whether baptised or not, must undergo the change which it expresses, is so distinct and plain, that we cannot hesitate to look upon this doctrine as established by God; it depends upon no uncertain interpretation of man, but is, apparently to the simplest reader, the doctrine of the Word of God. That doctrine, therefore, being established—that every ungodly person (baptised or not) must undergo that great moral change, declared in Scripture to be a new birth, we are not at liberty, out of deference to any human authority whatsoever, to hesitate respecting the maintenance of that doctrine.

Having established it by an induction of passages from Scripture, I shall proceed to show, with the help of God, that it is also the doctrine of our own Church.

But first I would most carefully guard you against the idea, that *because* it is the doctrine of our Church, it is therefore in the least more established. It is established because it is the doctrine of the Word of God; and no authority of this or any other Church can add in the least to the authority, it deserves to exercise over our mind. If, on the other hand, it should appear to any one *not* to be the doctrine of our Church, it follows that the Church must be in error; the opinion of the Church cannot in the least alter the doctrine of God's Word, and if that Word is plain to every earnest reader, then, whatever may be the doctrine established by the Church of England, contrary to the Word of God, must be error.

And if we are asked what, therefore, as ministers or members of that Church, we ought consequently to do, (according, I mean, to the view of those, that hold it *not* to be the doctrine of our Church, that every ungodly person, though baptised in infancy, must become regenerate,) the text which I have now read

affords an explicit and definite answer. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." In other words, whatever doctrines any human authority may endeavour to establish, take care that *you* hold fast the doctrine of the Word of God; if others will insist on human tradition, take care that *you* hold those declarations, that have been committed to us by God Himself.

This Divine command implies two things: in the first place, that every particular Church is fallible; and then, because it is liable to error, therefore each believer must appeal from human authority to the Divine, and must hold the doctrines of Scripture, in opposition to every Church doctrine at variance with it.

Let us first examine this point implied in our text—that a Church is liable to err; without which it would not be incumbent—nay, not lawful, for us to appeal from the traditions of that Church to the traditions of the apostles.

Here let us ask what these "traditions" mean. Two passages will at once set that in the clearest light. The word means any thing which is committed by one to another, and therefore would in itself signify, that they hold those doctrines or those precepts, committed to them by the apostle, in opposition to all other authoritative interpretation. And this is plainly his meaning in the use of the word, from the use of the same word in the sixth verse of the next chapter: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us;" that is, not according to the precepts, which he had directly received from Christ's inspired apostles. That is the meaning of the word too in the eleventh chapter of the first epistle to the Corinthians, where the apostle says—"Now I praise you, brethren, that you remember me in all things and keep the ordinances," (or traditions,) "as I delivered them to you;" what are termed in the one place by our translators "traditions," are termed in the other place "ordinances," meaning in both cases the same thing, namely, the precepts committed to them by the apostle. And what he states of the precepts of the law, must equally apply to doctrines of the Gospel; and hence the apostle teaches, that every Christian must appeal from all human authority to those statements, that have been directly made to him upon Christ's authority.

The reason of this, in the first place, is, that each Church is liable to err. Let me call your attention to some facts in Scripture, illustrative of this particular. We find the apostles, in various places, describing the condition of the churches to which they wrote, whether as to doctrine or practice; which may guide us to the amount of deference, that is due to Church authority. In the third chapter of the first epistle to the Corinthians, the apostle writes thus: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." There were various statements with respect to the Christian life, which they in their infirm state were not prepared to receive; and yet this was a Church, that had been favoured with the ministry of St. Paul. And if the Church of Corinth, under the teaching of an apostle, could be thus carnal, that it could not appreciate even all the doctrine, in which it might be instructed, so may the Church of England

be thus carnal, without the advantage derived from the immediate ministry of an apostle.

If we look again, at what the apostle says with respect to the Churches of Galatia, we may find the same truth. To those Churches he says, in the first chapter of that epistle—"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel." In the third chapter —"O foolish Galatians, who hath bewitched you, that you should not obey the truth?" In the fourth chapter—"Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain." In the fifth chapter—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." These Churches, then, scattered over the province of Galatia, although planted by the ministry of an apostle, although cherished and strengthened by his teaching, were become so unsound in faith, that the apostle speaks of them as "removed from the Gospel," desiring to be in bondage of the law, seeking (instead of being justified by Christ) to be justified by the law, and declares himself [to be "afraid lest he had bestowed upon them labour in vain." The Churches of Galatia, in that condition, were certainly no authority, with respect to doctrine, to be placed in competition with the authority of the apostles; and if any man had been called by that Church authority, by the authority of any one of these Churches, by their authoritative exposition of the apostle's doctrine, to oppose his own plain statements, that person, doing so, would have sinned.

If we turn our attention to the Churches of the Jews, who had received the advantage of instruction by the apostles generally, we find, that many years after their establishment, they were in a condition, which looked very little like the possession of infallible knowledge. In the fifth chapter of the epistle to the Hebrews, the apostle says to them—"When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Like the Corinthians, and like the Galatians, these Churches of the Hebrew Christians were so feeble in the faith, that they needed to be instructed in the elementary truths of the Gospel, and therefore certainly were no infallible authority, to which men might appeal from what appeared to be the plain statements of the apostles themselves. Now if the Churches in Galatia could be so far removed from the simplicity of the Gospel, and if the Churches of these Hebrew Christians could be thus weak in the faith, it is clearly possible, that the Church of England may likewise become as feeble in its view of faith, and as far removed from the integrity of the Gospel.

If we look, again, to the Churches described briefly, but emphatically, by our blessed Master Himself, in the third chapter of the Revelation, we shall find still less intimation of any infallibility, or any approach to infallibility, on the

part of any Church of Christ. "Unto the angel of the Church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." A Church favoured with the ministry of the apostle John, was reduced to this lamentable condition; much more a Church now, as, for instance, the Church of England, that has no such advantage, may sink into the same condition, and have an appearance of life with real death. Again, our Lord thus describes another Church, blessed with the instruction of St. John and the near ministry of the other apostles: "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So that because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." If the Church of Laodicea, so blessed, was reduced to a condition, in which Christ said, that unless it speedily reformed it would be rejected from Him, so may the Church of England, that has no similar advantage, fall into a state so lukewarm, that it might be rejected by its great Head.

And this is the doctrine of that Church itself, most explicitly and unambiguously. For we read in the nineteenth Article—"As the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." The Church of England has no guarantee against error, beyond that possessed by the Churches of Jerusalem, Alexandria, Antioch and Rome; and therefore those holy men, who compiled these Articles, while they charged other Churches with error, certainly did not mean to assume infallibility to themselves. If it is distinctly laid down as the general doctrine of the Church, that other Churches may fall into error, so is it manifestly an inference from that statement, that our own may be erroneous too.

In truth, no one can be the most careless reader of the history of our Church, without perceiving, that as it was liable to fall into error, so it has fallen into error in fact. It was in the year 1537, that a body of Articles was composed by Archbishop Cranmer and his associates, which were established by authority; they passed the Convocation, and became therefore the doctrine of the Church of England. In these Articles, the Archbishop and those who signed them with him, and the Convocation, and finally the whole Church, upon whom this belief was (according to the custom of those days) imposed, maintained distinctly the doctrine of baptismal regeneration, and with it auricular confession to a priest, as that which was to be commended, and was a part of that penance, by which they were to receive pardon after sin. "By penance and such good works of the same," they stated, "we shall not only obtain everlasting life, but also we shall deserve remission or mitigation of present pains and afflictions." They maintained most explicitly the doctrine of transubstantiation: that the bread and wine were transmuted into the proper body and blood of the Lord Jesus. They declared it to be "a meet thing, that the images of Christ and our Lady should stand in the Churches, to promote the devotion of the congregations." And they used these words with respect to the invocation of saints and prayers for the dead: "It is very laudable to pray to saints; thus we may pray to our blessed Lady, to St. John Baptist, to all and every other of the apostles, or any other saint particularly,

as our devotion may serve us. It is a very good and charitable deed, to pray for the souls departed." Now in the year 1552, fifteen years from the promulgation of those Articles, Archbishop Cranmer, Bishop Ridley, and many other learned Divines, were associated to draw up a list of forty-two Articles, thirty-nine of which are almost word for word the same with the Articles which we now possess; in these forty-two Articles, they omitted all those, to which I have referred, proving by that omission that they regarded them as erroneous, and substituting in various places a doctrine, precisely contrary to that which they had previously drawn up, and that which the Church of England has previously maintained. Hence, in these Articles, that were drawn up in 1552, they most distinctly acknowledged the errors, into which the Church had been betrayed in 1537.

Fifteen years of study of the Word of God, and frequent controversy, had indeed given them much evangelical knowledge; and we may bless God for the amount of Scriptural truth, that the thirty-nine Articles contain; but who can say, that there was anything in the circumstances of those days, that could give them, within those fifteen years of progress, an approach to infallibility? It was only in 1548, that the doctrine that abounded in the Churches of this land, was believed by the Reformers to be so corrupt, that the king and council at once silenced all the pulpits of the kingdom—at once forbad that the Word of God should be expounded from one end of the land to the other; and this looked little like infallibility in the Church so silenced. And in the year 1552, when those Articles passed the Convocation, we do not find, that the Convocation added a single Article, or criticised one of those that were brought before it, but passed them all just as they were commended to it by Archbishop Cranmer and the Privy Council. Whence it followed, that that infallibility, if it resided any where, must have resided in Archbishop Cranmer, and Bishop Ridley, his associate. But there was nothing in the history of those holy men, that would in the least lead us to suppose they possessed such a gift. It was only alas! in 1538, that Archbishop Cranmer assisted in that tyrannical debate, which ended in the martyrdom of the excellent martyr Lambert, against whose execution he made no remonstrance, and who suffered excruciating torments by a slow fire, because he denied the doctrine of transubstantiation, and maintained that doctrine, which is now contained in our Articles and other formularies. It was only in the year 1548, that Archbishop Cranmer himself laboured to induce King Edward the Sixth to affix his hand to the sentence of condemnation of Joan Bocher for nothing but a fantastic notion respecting the mode of our Lord's incarnation; acknowledging His proper humanity, His proper Deity, the great doctrines of the Gospel, and having in the previous reign exposed her life to make the Scriptures known to the ignorant, yet was she, notwithstanding the tears and remonstrances of the monarch, consigned to the flames by the influence of Archbishop Cranmer. It was Archbishop Cranmer, that complained to the Privy Council, of the admirable Reformer, Hooper; through whose influence, therefore, he was committed to prison, because he refused to be a bishop on the condition of wearing those vestments, which he believed to be Popish in their character, and mischievous in their influence on the people. In all this there was very little like infallibility in the mind of a great and good man, who

was the instrument, in the hands of God, to so great an extent, of establishing the Reformation in this land. And if Archbishop Cranmer and Bishop Ridley, with a few other divines, alone had the composition of the Articles, that became then the doctrine of the Church of England, certainly there is nothing in the history of those times, to carry the doctrine of Church authority to any extravagant height.

Those Articles were retained, with scarcely any alterations or additions, and those for the most part verbal, by the Reformers, who again succeeded to the task of settling our Church under the reign of Queen Elizabeth. And if it is said, that since that time thousands of the ministers of the Church of England have in succession adopted them, and set to them the seal of their authority, I must say, that I see nothing in this circumstance, to give the least approximation to the infallibility of the Church. For almost all our ministers sign these Articles, when they are young and busy students, occupied with most laborious literary pursuits, and when, from the immaturity of their understanding and the onerous nature of their employments, it is absolutely impossible that they should have maturely investigated the whole compass of revealed truth. As soon as such young men take orders, if they presume to examine the statements of the Church, they are told (though with palpable inaccuracy,) that it is a violation of their ordination vows; they are threatened with all the consequences of such a violation; it promises to them the starvation of their families, and that they shall be crowned themselves with all the obloquy of schismatics, while they are assured, that if they venture to pronounce an opinion upon these Church doctrines, they will inherit the crimes and the guilt of Korah, Dathan and Abiram:—circumstances, it must be admitted, not very well calculated to lead to an impartial and vigorous investigation of any disputed tenet.

Hence, then, my brethren, we cannot suppose, that the Church of England has obtained an immunity from the dangers of other Churches, or has that infallibility which it denies to others. If the Church of Greece has erred, so as to induce its devotees to worship pictures, and invoke the virgin as much as the Son, then, what is to protect the Church of England from a defection from the truth? If the Church of Rome has introduced so many notions contrary to the Word of God, what is the guarantee of the Church of England? It follows from the whole history of the professed disciples of Jesus Christ, that the authority of the Church must never be compared with the direct authority of the positive statements of the Word of God.

What, then, we ask in the second place, are Christians called to do, with respect to any disputed tenet, which is declared to be maintained on Church authority?

The apostle distinctly tells us the course we must pursue, in the passage now read as our text: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." In other words, maintain an undivided allegiance to the Word of God, whatever other authority may be brought against it.

While in the passages which I have cited, the authority of the direct statements of the inspired Scripture is maintained, on the other hand we are as much cautioned against the reception of the traditions of men. If you look

at the fifteenth chapter of the Gospel according to St. Matthew, you will find the value attached by our Lord to such traditions. The Jews ascribed much value to the writings of their early fathers; they believed, that these were an authoritative exposition of the meaning of the Word of God, and to these their Rabinical writings they came at length to attach a value, scarcely inferior to that which they attached to the Scriptures. Such a tradition having been disregarded by our Lord's disciples, the Pharisees came to Him and said, "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" The consequences of that immoderate value attached by them to uninspired writings, had been to lead them to depreciate the inspired; and hence our Lord set His authority against these traditions altogether, authorising and countenancing His disciples in the disregard of those, which in themselves might have been innocuous. And the apostle Paul, in the same manner, thus cautions Christians in his day. "Beware," he says in the second chapter of his epistle to the Colossians, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." We are commanded, therefore, in the passage before us, to hold fast the doctrines and precepts of Scripture, and to oppose them to any authoritative exposition, derived from man.

But perhaps it may be alleged in this place, that our Lord seems to have given a contrary direction, when He says of every Christian, (as you see in the eighteenth chapter of St. Matthew,) "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican." Now let us read the context. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." If there had been any regard to the constant use of words in Scripture, this passage would not have been so often perverted as it has; I can call it no *exposition*, which departs so manifestly from its plain and simple meaning. The word *Church* means assembly, or congregation; and having been used of any assembly of citizens, it is used in Scripture ecclesiastically or spiritually, with reference first to the whole assembly of God's believing people throughout the world, and secondly to a literal assembly of professed Christians. It cannot here have the first of these senses; it must have the second. Our Lord, therefore, gives this direction to His followers: that to avoid contention between brethren, they should first reveal any fault that had been committed by one against another to two or three of their brethren, and if that should fail to bring the offender to repentance, then they should tell it to the congregation; if he neglected to hear the congregation, admonishing him to atone for his manifest sin, then, living in open sin, in open disregard of the Word of God, he was to be looked upon as an unconverted man. The passage, in the first place, refers to the assembly of Christians meeting for worship; and in the next place, it applies to no doctrine at all, (they not having the

least authority to decide it,) but to a matter of plain duty, in which the man had been violating the explicit commands of God. This, therefore, cannot, without a manifest perversion of it, be applied to the proving that there is anything like Church authority, which can administer an authoritative exposition of the Word of God.

If it it be still maintained, that the authority of the Church ought to be regarded, and if that be yet thought to be the meaning of this passage, then I would observe, that if it applies to one Church, it must apply to all. If it is true of the Church of England, it was true of the Church of Corinth; and the Corinthians were as much at liberty to appeal from the statements of the apostle Paul, when verbally made, to the authority of their Church, (though declared to be "carnal,") as we are at liberty to appeal from his statements in writing in favour of our own Church. If it be lawful for us, as the members of the Church of England, to listen to the voice of the Church rather than to the voice of Scripture, then it was right for the Galatians to maintain their departure from the faith, because they had the authority of their respective Churches for doing so. If it be true, that we may appeal from any doctrine of the Word of God, because a contrary doctrine is supposed to be found in our Church, then each member of the Greek Church may appeal from the Scriptures, for the propriety of worshipping pictures or adoring saints; then every member of the Church of Rome may appeal to the authority of his Church, for the doctrine of purgatory, of invocation of saints, of auricular confession, of prohibition of the Word of God, because that Church has sanctioned it. Not only *may* they, but they *must;* and thus the Word of God is to be set aside by human traditions. But they are not at liberty to do so; and as the Greek must protest against the authority of the Greek Church, when it imposes on him the obligation to adore saints, and as the Roman Catholic must protest against the authority of His Church, the moment he finds that the Word of God condemns its injunctions, so must each member of the Church of England appeal from every Church doctrine to the plain and explicit statements of the apostles, and declare an undivided allegiance to the Word of God.

Nor is this only the doctrine of Scripture; our own Church has maintained the same. In the sixth Article we read—"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith;" baptismal regeneration cannot be proved from Scripture, and therefore the language of the Church is, that it "is not to be required of any man, that it should be believed as an article of the faith." We read, again, in the twentieth Article—"It is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another;" it is impossible to expound any passages of Scripture to mean baptismal regeneration, except in a manner to make them (as we have seen,) repugnant to many more explicit, and therefore it is not lawful for the Church, according to its own doctrine, so to expound them. In the twenty-first we read, that even if General Councils are called, and an assembly of the wisest and the best is gathered together from the universal Church, "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be

declared that they may be taken out of Holy Scripture;" much more then, if any doctrine be laid down by one Church, of which it cannot be declared that it is taken out of Holy Scripture, has it neither strength nor authority; and if it could be shown, (as it can *not*,) that baptismal regeneration is the doctrine of the Church of England, that doctrine would have no strength or authority.

As our Reformers took care to insert these important principles in the Articles, which form our reformed creed, so they took care that every minister, that should exercise his calling within the Church of England, should distinctly promise, that he would maintain those principles. "Are you persuaded," we read in the Ordination Service, "that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, (as required of necessity to eternal salvation,) but that which *you shall be persuaded* may be concluded and proved by the Scripture? *Answer.* I am so persuaded, and have so determined by God's grace. Why, what a mockery of a sacred promise, if then a minister should stand up and proclaim the doctrine of baptismal regeneration, which he is persuaded cannot "be concluded and proved by the Scripture," because it is supposed that his Church maintains it! Again the bishop asks—"Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God?"—twice limiting the obedience, which the minister of Christ is permitted to pay to the authority of the Church, by reference to the commandments of God; saying, "Will you minister the doctrine as the Lord hath commanded," and "according to the commandments of God?" And if "as this Church and realm hath received the same," still it must be in strict limitation to this further direction—"according to the commandments of God;" because the same wise and good men, who laid down in their creed the principle that the Scriptures were to be paramount, would not in their instructions to their minister convey a contrary intimation. Further, it is said—"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, *contrary to God's Word?*" And the young candidate replies—"*I will,* the Lord being my helper." Can he fulfil that promise, unless to the best of his ability, following the light of God's Word, he endeavour by the fullest and most explicit statements, to banish every doctrine, which has not the seal of the authority of God?"

If it be said, in opposition to these plain commands, that a minister violates his ordination vows, when he thus maintains the authority of Scripture against any Church doctrine, I answer, in the first place, that any such vow, if made, would be absolutely unlawful, and therefore null and void. It would be a vow of precisely the same character, as that of Herod, which led him to take the head of John the Baptist; precisely of the same character with that of the bigotted zealots, who "bound themselves by an oath that they would neither eat nor drink till they had killed Paul." Such a vow would be wrong to take —it would be much worse to obey. Who can bind any man, any follower of Jesus Christ, to declare that he will to the end of life maintain doctrines con-

trary to the will of his Lord. Such vows ought to be scattered to the winds, if they have ever been unwisely taken. But I answer, secondly, that no such vow has ever been taken by a minister of the Church of England. What he did was this: when a youthful candidate for orders, he professed his assent and consent to the use of the Prayer-book, according to a statute of the realm; and he professed his belief, according to a canon of the Church, that there was nothing unscriptural in the Prayer-book. But our Reformers never intended, against their own example, against their deliberate principles, to declare that such a youthful minister should never in the course of his ministry examine, with a fearless fidelity, the doctrines of the Word of God. If he did not then believe the Prayer-book to be compatible with the Word of God, he must not enter the ministry; but there was nothing to prevent the free and full examination of the whole compass of revealed truth—nothing to forbid that he should maintain it as freely as he examined it. On the contrary, while there is no unlawful vow to prevent him from maintaining the truth, there is a solemn and lawful promise that he shall maintain it. We have seen it in the declarations made by him at his ordination. And I, for one, cannot see how any man—though I would not charge upon others inferences they disown, I at least cannot see how any man can be a minister of the Church of England, and refuse to follow the whole doctrine of Scripture, and maintain it in public and in private.

If it is said, that a minister who has these views ought to leave that Church, and, if he sees it to be his duty to adhere to the Scriptures in opposition to any Church doctrine, ought therefore to forsake the Church; I ask first, by whom is the suggestion offered? It is offered on the one hand, by those who are bitter enemies to the principle of an Establishment, and to our Church as established; and therefore a person ought to receive the advice cautiously, if he wishes the welfare of that established Church, and sanctions the principle in itself. It is offered, on the other hand, by those, frequently, who are enemies to evangelical truth, and who would risk the rending of the established Church, rather than see that truth triumphant; and on this ground it ought to be cautiously received. Especially, when we further learn, that the very parties, tendering that advice, for the most part state that they look upon schism as a deadly sin, and look upon Dissent as schism. Can they consistently—can they honestly advise minister to become guilty of deadly sin, because he has found, that a Church, acknowledging itself to be liable to error, has erred indeed? Where is the Scripture authority for such a course? where is the ground in common sense?—that because a man finds the Church to which he belongs, composed of fallible men, has erred in fact, therefore—because it is in error—he must desert his charge? It is very easy—it is very natural, for those who look upon the ministry of the Word as a stepping-stone to honour, or the means of livelihood, to say to such—Leave the Establishment which maintains you, when you find it to be in error; but it is not advice, which *he* will recognise to be just, who has felt and meant what he said, when he declared at his ordination—that he was moved of the Holy Spirit to take upon him that office. "A dispensation of the Gospel is committed to us;" and "woe is unto us, if we preach not the Gospel." Do they mean, that we should retire into inaction?—that we should forego the use of the faculties God gives us, and

the leisure He permits, to promote His cause? Are we lightly to forsake a congregation, who have placed themselves under our care? Are we lightly to give up the opportunities of usefulness, that God has given? Are we to surrender the Church itself, tied and bound, to those whom we believe to be misleading it, leading it into fearful error? No; rather it becomes each minister of Christ to remain at his post. It becomes him to endeavour, within the Church, to maintain all scriptural truth, and as far as in him lies, to banish all anti-scriptural error. I would advise, as far as my advice could extend, every youthful minister to remain within it, rather than to leave it; and while within it, to use the opportunities which the providence of God allows, to bring that Church to the highest perfection in doctrine and in conduct; to seek the revival of pure religion within its enclosure, rather than precipitate himself without it. If, in the discharge of their duty, others should expel them from the Church, they have done their duty; for themselves, they should not precipitate themselves into a wrong position. While the Church maintains fundamental truth, while the Church still has many faithful followers of the Lord within it, and while the Church does not compel them individually either to maintain falsehood or to commit wrong, so long let them adhere to the duties, which Divine Providence has devolved upon them. And if, like Luther and like many of his contemporaries, they are put out by the Church itself, or by any authority within it; if for having adhered to Scripture, and for having maintained duty, they are expelled from their posts; then they may be sure of this, that they can serve God as well without as within it, and possibly may serve the Church itself much more. They may be sure of this, that while faithful to their great Head, He will bless them in that fidelity; and that the time will never come, when they will regret that they maintained their allegiance to Him, in opposition to all human authority whatsoever.

Hence, then, my brethren, let me, as I rejoice to do at the beginning of another year, beseech you to adhere to the simple principles of Scripture, and to "hold fast the traditions which you have been taught" by God's Word itself —the traditions which you have received from apostles, from prophets, from the great Head of the Church Himself. These are times for both thought and action; they are times, in which the members of the Church are called to act and think, as well as the ministers of the Church. They are times, in which a peculiar degree of responsibility devolves upon the members of the Church; and if there be one description of work, which seems more important than another in our day, it is this—that we should uphold the authority of God's Word in opposition to all human authority. Permit me to recommend you, my dear hearers, to study the Scriptures diligently, to study them critically, to employ your leisure in studying them much. Let me beg you to associate for the reading of Scripture, and for the discussing of Scripture. I wish you to lay hold of Scripture, with such an independence of judgment, such a clear view that you have ascertained the truth, as that you may be able to maintain the great doctrines of the Gospel against all gainsayers; no longer to permit any human authority to dictate to you your creed, not to permit any minister of religion or any human authority whatever to divert you from a single doctrine of the Word of God, but to hold it fast because it is written. There is no safeguard for our Church—there is no pledge for the progress of the

Church of Christ in general, except this—that the members of that Church, the laity belonging to that Church, know and love the Scripture, and will adhere to it, and will allow no doctrine contrary to it to be palmed upon them, and have such a clear and intelligent view of the Word of God, that they can detect each unscriptural doctrine, and can as distinctly and deliberately and powerfully repel it, when it is advanced. Thus, my brethren, in a day when error is growing and spreading (and we know not whither it may grow), in a day which has many peculiarities much resembling that unhappy period in our history, when the Church of England was overthrown altogether, and overthrown by the same influence, by the Laudian school and the Laudian doctrines—in this day let those who value that Establishment, and who love the pious members of the Church, with which they have been associated, take care that they have such a view of Scripture, that by their independent decisions, the progress of hurtful—nay, fatal error, may be everywhere repressed.

And finally, let us come to the table of the Lord, at this the beginning of a new year, to take our military oath—our sacrament for Christ; to determine that we will be His faithful soldiers and servants, by His aid, till the end,—that nothing shall ever divert us from His truth, nothing shall ever make us disregard His authority; to give ourselves up into His hands; to give our will up in entire subjection to our adorable Master, who deserves it at our hands: that guided and blessed by Him here, we may at last reign with Him in a better world.

Sermon VII.

BAPTISMAL REGENERATION, NOT THE DOCTRINE OF THE CHURCH OF ENGLAND.

PREACHED ON SUNDAY EVENING, JAN. 1, 1843.

"*And to the angel of the Church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David; He that openeth, and no man shutteth; and shutteth, and no man openeth. I known thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My Word, and hast not denied My name.*"—Revelation iii. 7, 8.

It is thought by some, to be highly presumptuous and irreverent, that an individual should ever set up his judgment, (as it is termed,) against the judgment of the Church, of which he may be a member. But a very slight consideration of the subject might serve to show, that the presumption and irreverence are all the other way. If any Church maintain (as all Churches are liable to maintain,) any doctrine contrary to the Word of God, then, whatever be the character of the proceeding, every minister of that Church is bound by the clear statements of Scripture, to maintain the authority of the Word of God against all human authority. In *our* Church, each minister is bound by the most express injunctions of the Church, and by his own equally express promises, to maintain nothing but that which he sees to be declared and proved by Scripture. In this, too, the Reformers, whose names we justly venerate, have set us the noblest example. They acted on those principles, which they have embodied in our formularies; and, instead of respecting a doctrine because it was maintained by antiquity, or defended by the Church to which they belonged, they unsparingly rejected every doctrine, which, on the examination of the Word of God, they found to be untrue; and have handed that down to us, as the spirit of the Reformation, and the proper temper of the Church of England.

Moreover, this character of the Reformation in England is the character of Protestantism; this principle, maintained by our Reformers and our Church, is maintained by all Protestant Churches. And therefore, to set ourselves against an unscriptural doctrine, in whatever Church it might be found, would be to act in conjunction with all Protestant Churches; while to maintain any doctrine because taught by an individual Church, against the authority of

Scripture, would be to maintain it against the concurrent testimony of the large body of evangelical believers. To maintain, for instance, the doctrine of baptismal regeneration, if taught by our Church, would be to oppose the authority, not of one Church, but of many Churches; of all the evangelical Churches—of all the Churches of universal Protestantism. And it is obvious, that if there be presumption in opposing a human authority, it must lie with those who oppose the larger body of human authority.

But why need we refer to human authorities at all? The terms of reverence and humility are ill placed, when they are made to stand in opposition to the plain statements of God Himself. Reverence and humility require, that we should maintain His authority beyond all other; and if He have spoken plainly in His Word, (as He *has* spoken with reference to baptismal regeneration, in speaking of the true character of regeneration by the Spirit,) then it seems to me the most criminal presumption and the highest possible irreverence, to follow a human authority, whatever that authority be, in opposition to the authority of God. Hence, then, let us bear in mind, that if the Church of England should maintain, or should be thought by any to maintain, the doctrine of baptismal regeneration, it ought not in the least to alter the belief of any one of its members.

But happily for the name, the good name of those excellent men, who settled the doctrines of our Church, and for the honour and welfare of the Church itself to which we belong, it holds no such doctrine. This I shall endeavour to prove, by establishing these two points: first, that the Church of England maintains, that numbers of those who are baptised in infancy are *not* regenerate: and, secondly, that that Church maintains, that whenever regeneration does accompany baptism, it *precedes* and does not *follow* it. We can only, however, direct our attention to the first of these two points this evening.

Let me first explain what I mean by the statement, that the Church holds this. The Church of England is the whole body of its ministers and its members. The doctrine of the Church of England is the doctrine, which the body of its ministers and members hold; and they must be interpreted to hold those doctrines, which are embodied in its various writings.

The Church, then, according to the profession generally made by it, and not referring to the sentiments of individuals who may have departed from its formularies, does maintain, in the first place, that numbers of those who are baptised in infancy are *not* regenerate.

There is, in the first place, a great probability that such is the doctrine of the Church of England. For in the time of the obscurity of its views of evangelical truth, when it held the doctrine of transubstantiation, and commended the practice of auricular confesssion, of the invocation of saints, and of prayers for the dead, the doctrine of baptismal regeneration was explicitly stated, in an Article which became an Article of the Church of England, as you may see distinctly related in Fuller's Church History, and various other Church histories. Now this Article was replaced in the year 1552, that is, fifteen years afterwards, by the Article which we now have upon the subject of baptism. Bear in mind, that in the year 1537 the Church laid down that doctrine as explicitly as words could maintain it, while in the year 1552 this was

substituted :—"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church : the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God." Is it likely, that those who had fifteen years previously explicitly maintained, in a clear and distinct Article, the doctrine of baptismal regeneration, would, if they meant to maintain it still, have substituted an Article which has precisely another tone ? This gives a high degree of probability to the fact, that our Church, according to the doctrines laid down by the Reformers who compiled our creed, does not hold baptismal regeneration.

But to proceed from the probability to the direct evidence. I venture to assert—

1. In the first place, that the Church of England holds all regenerate persons to be elect of God.

It is the doctrine of our Church, that regenerate persons are, as such, when baptised, members of the Church, and therefore members of Christ, children of God, and heirs of heaven. This is stated in the Article which I have read : "They that receive baptism rightly, are grafted into the Church." It is also stated in the baptismal service for adults, where you may find this expression : "Seeing now, dearly beloved brethren, that these persons are regenerate, and grafted into the body of Christ's Church." Regenerate persons, then, are, as such, when baptised, members of the Church of Christ. But the Church of England as plainly holds, that the Church of Christ is composed of those, who are of God's elect people.

In the first place, let us recall the 19th Article on the subject of the Church : "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached," and so on. "A congregation of faithful men." The Reformers, doubtless, who referred to Scripture in everything relating to doctrine, had grounded that scriptural statement upon such passages as these. In the first of Colossians and the second verse, the apostle addresses the Church at Colosse as "saints and faithful brethren in Christ." When he writes to the Church at Ephesus, he addresses them, again, as "the saints which are at Ephesus and the faithful in Christ Jesus;" and to these "saints" and "faithful," the apostle addresses the following words : "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love ; having predestinated us unto the adoption of children." Hence the "faithful" at Ephesus, according to the doctrine of St. Paul, were those who were elect of God unto adoption, elect unto regeneration.

Now this was the meaning of the Church in its Article, as we may learn more explicitly from various other statements, which the Church of England has made on this subject. Let me first quote the language of the catechism, which was revised] and went under the name of the Ordinal in the reign of Queen Elizabeth. This catechism is ascribed to Bishop Poinet, who in all

probability was its author; it was subscribed by Cranmer and Ridley; it was adopted by the Convocation of 1552; it was published and bound up with the Articles under authority; it was revised under Elizabeth, and adopted by the Convocation which settled our thirty-nine Articles. So that it was in fact as much the doctrine of the Church of England as the Articles themselves. Now among other expressions in this catechism we find this: "The Church is the body of the Christian commonweal"—(we here have a catechetical exposition of the meaning of the Article itself)—"the Church is the body of the Christian commonweal, that is, the universal number and fellowship of all the faithful, whom God through Christ hath from all beginning of time appointed to everlasting life." "The faithful," in the nineteenth Article, are those who are elect of God unto everlasting life. And this is stated in the common catechism, which we retain to this day; for there we find the baptised believer made to say, in answer to a question addressed to him—"I believe in God the Holy Ghost, who sanctifieth me and all the elect people of God." Why should that baptised believer represent himself as one of the elect, except because he was become a member of the Church, that is, "a member of Christ, a child of God, and an inheritor of heaven?" The Church, by putting that language into his mouth, has clearly marked, that it looks upon all the members of Christ's Church as elect, elect of Him.

The same doctrine is contained in the Homilies, of which the thirty-fifth Article declares, that they "contain a godly and wholesome doctrine," and wills that they be read diligently by the ministers to their people. In the Homily for Whitsunday we find this expression, exactly agreeing with the catechism to which I have just referred: "The true Church is a universal congregation or a fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone." From these extracts it is plain, that the Church of England holds all the members of the Church of Christ to be the elect of God.

Now these, according to its own doctrine, are not elect to certain privileges and certain means of instruction, as is vainly attempted to be held, but they are elect to the actual enjoyment of everlasting happiness through Christ. This is the statement of the seventeenth article: "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." This purpose, of course, cannot fail. If the Article had stopped there, we should at once have seen, that the Church holds that those who are elect must reach eternal life. But it has made that yet more distinct by the close of the Article: "Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by His Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

We may observe, then, that the Church maintains, first, that the regenerate compose the Church; secondly, that the Church is composed of the elect;

and, consequently, that all regenerate persons are elect unto everlasting life. The words themselves prove, that this was the meaning of the Church. But if, in any unaccountable method, by some extraordinary ingenuity, that Article be made to mean something different from what the words express, it is sufficiently shown that it is meant in its ordinary sense according to the terms employed, by the fact that the Reformers who compiled it, and those who afterwards adopted it, are all known to have held strongly those doctrines which are usually called Calvinistic. *They*, at least, had no other meaning. Cranmer, Latimer, Bucer, and Peter Martyr, our principal Reformers—all of these strongly expressed these sentiments in their writings, while, as the Church advanced in light, these doctrines were still more strongly maintained; so that those usually termed the Lambeth Articles, formed by Archbishop Whitgift and other men, formerly received as the Articles of the Irish Church, maintain the five points usually called Calvinistic, as strongly as language can maintain them. One of the Anglo-Catholic writers of our day justly imputes this, if an imputation it be, to the Church of England in these (according to him,) its less happy days. He uses this strong language respecting the doctrine of that day: "The whole Church from one end to the other was flooded with the peculiar doctrines of Calvinism,—election, perseverance, reprobation, and the rest of the five points. They gained possession of both universities; they were the recognised doctrines of our divinity schools, as taught by Peter Martyr and Bucer in both universities. Oxford was the very focus of Genevan influence; its colleges and halls were seminaries of Calvinism. The exiles who came from Frankfort and Geneva at the death of Queen Mary, were triumphant everywhere; the bishoprics, deaneries, stalls, canonries, and all the benefices of the Church were monopolised by them; all the world were Calvinists."

Now I ask, if this be the truth, if these Calvinists formed the body of those who settled what is now the doctrine of the Church, did they or did they not maintain, that all who are elect of God are elect to the possession of eternal life? did they, or did they not, therefore, maintain that all regenerate persons are elect of God?

But they knew well, that numbers of those who are baptised in infancy, by living and dying hopelessly under the dominion of sin, manifest too surely that they never were elect of God; and consequently, that numbers of those who are baptised, not being elect of God, are not regenerate. Our Reformers then, and the Church with them, maintained, and therefore the Church maintains still, that numbers of baptised persons are not regenerate. And if we find any expression in any of the Church's services, formularies, or writings, which seems to oppose the doctrine, we must trace it to human infirmity, that did not perceive the contradiction which would be apparent to some; we must still expound those writings consistently with the doctrine which we maintain to-night, that none are regenerate except they are elect of God.

2. I assert in the next place, that the Church of England maintained, and maintains, that the blessing granted in baptism is granted to believing prayer.

Before referring again to the twenty-fifth Article, let me notice, (what I ought to have previously stated,) that *the Articles* are the doctrines of our Church; and that if any expressions in any other of its writings oppose its

Articles, they must be reduced to consistency with the Articles, and not the Articles with them. The Articles were drawn up carefully by godly men, to express the doctrines of the Church; the other writings were not. But then we may refer to the Homilies as illustrations of its doctrine, where they do not contradict the Articles, because they are stated in the Articles themselves to "contain a godly and wholsome doctrine;" we may refer to the catechisms, because they were put forth by authority to expound the doctrines to the young; we may refer to the services themselves, although, because not meant to express doctrine, and expressing it only incidentally and devotionally, they cannot be looked upon as necessarily so precise; and we may refer, further, to the writings of the Reformers themselves, who compiled these formularies, by which we may judge of their own opinions when compiling them. And from these various Church writings we may see, that it is the doctrine of the Church, that those who are blessed in baptism are blessed as the result of believing prayer.

The twenty-seventh Article states, with respect to those who receive baptism "rightly"—and we shall have afterwards to examine the meaning of that expression—that in them "faith is confirmed, and grace increased, by virtue of prayer unto God." What the Article states is yet more remarkably expressed in the Services themselves. If you look at the Baptismal Service, you will see, that after various prayers made on behalf of the child who is brought to be baptised, the Service continues thus: "Dearly beloved, ye have brought this child here to be baptised; ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life; ye have heard also that our Lord Jesus Christ hath promised in His Gospel to grant all these things that ye have prayed for; which promise He for His part, will most surely keep and perform." The language of the Article and the language of the Service are, then, harmonious; and declare that it is in virtue of believing prayer, that the blessing is to be obtained for the child.

But what does Scripture say respecting prayer? The Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." Solomon declares, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." The prophet Isaiah declares, on the part of the Almighty, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." The apostle James tells us, that our prayer must be made "in faith;" and if it be not made in faith "nothing wavering," he adds, "let not that man think that he shall receive any thing of the Lord." The condition made to successful prayer by our blessed Saviour was this; "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." And the apostle John says, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." If, therefore, prayer is made by those who are living in sin and mean to live in sin; if it is made by those who "turn away their ear from hearing the law," and come without faith to utter unmeant prayers, and to engage to accomplish duties they never mean to fulfil, can such prayers be heard and answered of God? The language of Scripture, which I have

read, shows that they cannot. And this is likewise the doctrine of the Church of England itself. Why else does it make the minister address the congregation every Sabbath day, asking them to accompany him "with a pure heart and humble voice unto the throne of the heavenly grace?" Why else does it add in the service of each Sabbath, "Wherefore let us beseech Him to grant us true repentance and His Holy Spirit, that those things may please Him which we do at this present?" Unless the Holy Spirit is granted, then, that which we do in public prayer does not, according to the doctrine of the Church, "please Him." And this also is repeated in the Homilies. We find it thus stated in the Homily "Of the Place and Time of Prayer;" "Now come, therefore, dearly beloved, without delay, and cheerfully enter into God's feasting house, and become partakers of the benefits provided and prepared for you. But see that ye come thither with your holy-day garment; not like hypocrites, not of a custom and for manner's sake, not with loathsomeness, as though ye had rather not come than come, if ye were at your liberty. For God hateth and punisheth such counterfeit hypocrites."

Unless, then, we come in the spirit of prayer to God's house, our prayers cannot be received; and if parents who are living in ungodly habits, with sponsors who are perhaps of like mind, bring their children to be received into Christ's Church without the exercise of faith (for how can unconverted persons exercise it?)—if they come and make prayers which they never mean, and solemnly dedicate their child to the service of God when they mean to train it up for Satan, can we expect that any blessing should be granted to prayers like these, or that the infant so brought should be blessed for their sakes, if not for its own? I have seen parents, who did not disguise the levity with which they attended that ordinance; I have seen sponsors, who did not conceal the mockery with which they treated it. I have seen them observing the priest applying his chrism and his salt, with mutterings which no one understood, and genuflections which made each one scorn the service; and can we believe, that prayers such as these won for the child so brought, the blessing of God, or that it is the doctrine of the Church to declare, that such counterfeit and hypocritical prayers bring down on the infant the regeneration of the soul? But alas! not only in Papal countries, but here no less, are there numbers, of whom charity itself will not allow us to suppose, that they engage in anything like hearty prayer, or make anything like an unreserved dedication of their child to God. And if so, it is the doctrine of our Church, that the blessing appropriate to baptism is not bestowed in answer to such prayers. Hence numbers baptised in infancy are not, according to the doctrine of our Church, regenerate in baptism.

3. In the third place, I assert it to be the doctrine of our Church, that all ungodly persons are still unregenerate.

Here let me remind you, that the Homilies, being pronounced in an Article to "contain a godly and wholesome doctrine," and ministers being enjoined to read them diligently to their flocks, are so far adopted by the Church of England, and the doctrines contained there must be esteemed its doctrines. Now this book declares, that those who have not faith, are no members of Christ. "Let us," we read in the Homily on "the sacrament of the body and blood of Christ"—"let us prove and try ourselves unfeignedly, without flat-

tering ourselves, whether we be plants of the fruitful Olive, living branches of the true Vine, members indeed of Christ's mystical body; whether God hath purified our hearts by faith, to the sincere acknowledging of His Gospel, and embracing of His mercies in Christ Jesus." According to that statement, each baptised person must try whether he be a member of Christ, by examining whether he has real faith. The twelfth Article maintains, that there is no real faith except that faith which works by love, that faith which is productive of good fruits; and the same is repeatedly stated as the doctrine of the Homilies. Hence, then, it is the doctrine of the Church, that wherever there is not a faith proved by its works, there the person is not a member of Christ, and not an heir of heaven.

As distinctly does the Church maintain that a person is not a child of God, and therefore not regenerate, unless he has the love which the Spirit of God bestows. In the Homily on Charity we find this repeatedly laid down in terms the most precise: "What thing can we wish so good for us, as the eternal heavenly Father to reckon and take us for His children? And this shall we be sure of, saith Christ, if we love every man without exception. And if we do otherwise, saith He, we be no better than the pharisees, publicans, and heathen: and shall have our reward with them; that is, to be shut out from the number of God's chosen children, and from His everlasting inheritance in heaven." "If we thus direct our life by Christian love and charity, then Christ doth promise and assure us, that He loveth us; that we be the children of our heavenly Father; reconciled to His favour; very members of Christ; and that, after this short time of this present and mortal life, we shall have with Him everlasting life in His everlasting kingdom of heaven." According then, to this doctrine, those only are the members of Christ and the children of God, who manifest that they are so by having a universal charity.

In the third place, the Church as repeatedly and distinctly states that none are members of Christ, unless they are made holy. "We be no members of Him," we read in the second part of the Homily upon Charity, "if we will not follow Him." We are told frequently in this book, that unless we become holy and abstain from sin, we cannot look upon ourselves as children of God: "Some peradventure fancy in themselves that they belong to God, although they live in sin; but St. John saith plainly, 'If we say that we have fellowship with Him, and walk in darkness we lie.'" "Moreover he saith, 'Hereby we manifestly know the children of God from the children of the devil; he that doeth not righteously is not the child of God, nor he that hateth his brother.'" "And lastly he saith, that he who doth not possess the Spirit of God and manifest it in his daily walk, who is not led of the Spirit, who is not spiritual, is not regenerate." Of Nicodemus, the Homily for Whitsunday saith, "If he had known the great power of the Holy Ghost in this behalf, that it is He which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Christ's words, but would rather have taken occasion thereby to praise and glorify God." "It is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature they should never have. That which is born of the flesh, saith Christ, is flesh, and that

which is born of the Spirit is spirit. As who should say, Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions—if he have any at all in him—they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus." "Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before." Now this doctrine is repeatedly insisted on; and the fruits of the Spirit are, in passages too numerous for me to quote, stated to be the result of our possessing the Holy Spirit. And these different statements are thus closed :—"Wheresoever ye find the spirit of arrogance and pride, the spirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c. assure yourselves that there is the spirit of the devil, and not of God, albeit they pretend outwardly to the world never so much holiness. For, as the Gospel teacheth us, the Spirit of Jesus is a good Spirit, an holy Spirit, a sweet Spirit, a lowly Spirit, a merciful Spirit, full of charity and love, full of forgiveness and pity, not rendering evil for evil, enmity for enmity, but overcoming evil with good, and remitting all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced, that he hath the Holy Ghost within him : if not, then it is a plain token that he doth usurp the name of the Holy Ghost in vain."

We have seen in our examination of Scripture, that the doctrine of the Word of God is, that unless a man manifest faith and love and holiness, unless he is led of the Spirit of God, he is no child of God, and has never been "born again." These extracts serve to show that the doctrine of our Reformers was in exact coincidence with that Scripture doctrine, and that the Church which has embraced their doctrine, maintains still that no man becomes "a member of Christ and a child of God," unless he manifest these fruits of renovation. But as those who are thus the members of the Church of Christ are so regenerate, none therefore are regenerate but those who manifest these fruits; and consequently persons baptised in infancy, who are destitute of faith, of love, of holiness and of spirituality, according to the doctrine of the Church, no less than according to that of Scripture, are unregenerate.

I have thus adduced three distinct and independent proofs, that the Church of England holds many to be unregenerate though they were baptised; because none are regenerate but those who are elect,—none are blessed in baptism, except through believing prayer,—and all must be pronounced to be unregenerate, who have not the manifest fruits of faith, of holiness, of love, and of spirituality.

Agreeably to those repeated doctrines of the Church in this book of Homilies, stated to be "godly and wholesome doctrine," we find the writer thus addressing those who are baptised—a baptised assembly—in the conclusion of the Homily for Whitsunday :—"Let us give hearty thanks to God the Father, and His Son Jesus Christ, for sending down His Comforter into the world; humbly beseeching Him so to work in our hearts by the power of His Holy Spirit, that we, being regenerate and newly born again in all goodness, righteousness,

sobriety, and truth, may in the end be made partakers of everlasting life." How could one who pronounced to a baptised congregation the doctrine of the Church of England, have declared that any were not good, not righteous, not sober, not true, but needed to be regenerate and newly born in goodness, righteousness, sobriety and truth, if they were already regenerate by baptism? Hence, then, the Church in that Homily distinctly sums up and seals the previous doctrine which we have seen, and pronounces that baptised persons who are unholy, who are not good, righteous, sober and true, must supplicate the grace of the Holy Spirit, that they may be regenerate in goodness, righteousness, sobriety, and truth.

And what else is the doctrine of the two collects for this day? The first of these, used by a baptised congregation, thus supplicates the aid of grace:—"Almighty God, who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit." We have first to be regenerate if hitherto ungodly, and then to be daily renewed and brought to our first enjoyment of that blessing by the Holy Spirit. What else is meant by the second collect for this day:—"Almighty God, grant us the true circumcision of the spirit?" What is that blessing but regeneration? "We are the circumcision," says the apostle Paul, "who worship God in the spirit, and rejoice in Christ Jesus." And if those who are yet ungodly have to pray, as often as this festival of the Church returns, "Grant us the true circumcision of the spirit," then the Church teaches them, that as yet they have never received the blessing of regeneration. What else is meant by the collect for Ash-Wednesday, in which the Church teaches all its members to pray, "Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness?" Why, if already they had new hearts granted to them, they could not seek the blessing still. But those who compiled our Liturgy as well as Articles knew well, that numbers of baptised persons remained unregenerate still, and must, therefore, again and again supplicate from God this great blessing, a new heart.

In short, my brethren, as it appears to me, before we go to that other point,—before we prove that the Church of England maintains, that when regeneration accompanies baptism, it is not caused by it, but always precedes it, and is never the consequence,—we have that made clear, which is stated by an eminent person in Church history—Bishop Latimer. "What," says he, "is this regeneration? It is not to be christened in water, as these firebrands would have it. St. Peter saith, if we be born again, it is not of mortal seed, but immortal. What is this immortal seed? By the Word of the living God; by the Word of God preached and opened, thus cometh in our new birth."

If we would, therefore, maintain the doctrines of the Church of England, as well as if we would maintain, as the followers of Christ, the doctrines of His Gospel, we must, my brethren, be zealous in maintaining this great truth, that all ungodly men need the regeneration of their hearts by the Holy Spirit. Let no one fancy, that this is a question of words, which may easily be passed by. If it were, it would not be so insisted upon; if it were, depend

upon it, we should not find it maintained with such pertinacity. It is a part of a great system; it stands in the forefront of many combined doctrines, all of which cohere, and all of which are calculated to effect what has been declared to be a great object in our day, the object of unprotestantising our Church; in other words, calculated to effect these two dreadful objects,—to separate us from all our brethren of other Protestant Churches, uniting us with the Church of Rome, and to destroy for ever the doctrine which, as it is the glory of the Reformation, is indeed the doctrine of the Gospel and the glory of God—the doctrine of justification by faith.

That this is indeed the aim of some, is apparent from the language of one of these Anglo-Catholic writers, who has very recently made this open statement; "The very first aggression of those who labour to revive some degree at least of vital Christianity, must be upon that strange *congeries* of notions and practices, of which the Lutheran doctrine of justification is the origin and representative." That doctrine is St. Paul's doctrine, that we are "justified by faith without works,"—there is no other Lutheran doctrine; that doctrine is the doctrine of our Articles, that we are "justified by faith without works," and no other doctrine. "Whether," he continues, "any heresy has ever infested the Church, so hateful and unchristian as this doctrine, it is perhaps not necessary to determine. None certainly has ever prevailed, so subtle and so extensively poisonous. It is not only that it denies some one essential doctrine of the Gospel—this all heresies do; it is not only that it corrupts all sound Christian doctrine, nay, the very principle of orthodoxy itself, though this also it certainly does; but its inroads extend further than this. As far as its formal statements are concerned, it poisons at the very root, not Christianity only, but natural religion. We must plainly express our conviction, that a religious heathen, were he to accept the doctrine which Luther expresses, so far from making any advance, would experience heavy loss, in exchanging fundamental truth for justification by faith in Christ." And then the writer states the manifold evil consequences, which he says have sprung up from evangelical doctrines—"ambiguousness, inequality, dwarfishness of spiritual stature, which," says he, "persons at all conversant with Calvinism are so pained and disappointed at finding in what they see or hear of the religion of Protestants." Now as it is the intention of that writer to attack in the first instance the doctrine of justification by faith, so we see how those doctrines, of which baptismal regeneration stands at the head, are calculated to effect that object.

The doctrines which are sought to be maintained in our day, and which, with untiring assiduity, with much research, with a learning the more dangerous because it is concentred in these doctrines, it is attempted to establish in opposition to the doctrines of the Reformers, are the doctrine of baptismal regeneration, the doctrine of the real (that is, the corporal) presence of Christ in the sacrament, the doctrines of the eucharistic sacrifice, of tradition, of Church authority, and of apostolical succession. Why are these doctrines so insisted upon? Because they are calculated to do what they once did—to exalt the priesthood to a most unwholesome dominion over the minds of men. Establish that the sacraments are the appointed means of conversion, and just in the same proportion are those exalted, who have the exclusive right of administering them. Why are tradition and Church authority so much insisted

upon? Because without these, such doctrines, opposite as they are to Scripture, cannot be maintained. Hence, then, human tradition, condemned by our Lord, must be exalted; and Church authority, nowhere to be found in Scripture, must be exalted too. And why is apostolical succession insisted upon? Because by this ministerial prerogatives are limited to one exalted order of ministers, all others being excluded; and thus is the spiritual supremacy of the priesthood over the laity sought to be attained.

In opposition to this whole system of doctrine, calculated to unprotestantise our Church, let us endeavour, with God's help, with all the zeal and diligence in our power, to establish the opposite doctrines of regeneration, not by baptism, but by the Spirit of God manifest in all its fruits; in opposition to the corporal presence of Christ, let us teach His real presence indeed, but His presence to the mind of His spiritual worshippers, communing with Him by faith; to the doctrine of the eucharistic sacrifice, let us oppose the one sacrifice made on Calvary, with the affecting memorial of it established by Christ; to the tradition delivered by erring men, let us oppose the direct statements of the Word of God; to the Church authority vainly set up, let us oppose the authority of Christ Himself; and let us maintain the only true apostolical succession, the succession of ministers raised up and sent forth by the Holy Ghost, enlightened by Him, and by Him sanctified, who, duly called and set apart by the Churches to which they belong, go forth to promulgate Christ's doctrine, and to maintain His cause throughout the world. By opposing this system of what they maintain to be the doctrines of our Church, though contrary to all its formularies and established writings, let us, brethren, maintain those two great principles of the Christian faith, which are the ultimate objects of attack; that brotherly unity with all who love the Lord Jesus Christ, which, if the world is ever conquered by the Gospel, must be the means of its conquest—and that doctrine of justification by faith alone, or rather of justification by Christ apprehended and applied by faith, which is to be our joy and the glory of our Master.

Sermon VIII.

BAPTISMAL REGENERATION, NOT THE DOCTRINE OF THE CHURCH OF ENGLAND.

PREACHED ON SUNDAY MORNING, JAN. 8, 1843.

"*Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.*"—Revelation iii. 11.

In my last Sermon I endeavoured to show, that the Church of England, in accordance with Scripture, maintains that numbers of persons, who were baptised in infancy, are, because still ungodly, yet unregenerate. I have now to show, that the Church of England, in accordance with Scripture, holds, that whenever regeneration does accompany baptism, it precedes, and does not follow it.

When we consider, that those who compiled our Articles and Liturgy, most solemnly professed to make Scripture the source of their doctrine, and directed all who should hereafter embrace the creed they drew up, to make the Scripture their exclusive authority for doctrinal truth, we might suppose, that the doctrines which they have embodied in their writings, would be in accordance with Scripture: at least, as far as the prejudices of education would permit. I have already endeavoured to prove to you from various portions of the Word of God, that the Scripture uniformly requires repentance and faith to precede the baptismal rite; that in the early Church, the profession of faith and repentance was ever required, as preliminary to baptism; and further, that according to Scripture, "whosoever believeth that Jesus is the Christ, is born of God"—in other words, is regenerate; and consequently, that the early Church, guided by the apostles, required in its practice that regeneration should precede baptism. Since our Reformers made Scripture their exclusive authority in laying down doctrine, we might therefore at once anticipate, that the doctrine which they would teach, would likewise be, that regeneration should be required in order to the right reception of baptism.

If we may take perhaps the most eminent of the reforming prelates, as the expositor of that which was believed to be the doctrine of the Church in his day—as expressing, at all events, doctrine in conformity with all the declarations of the Church to which he belonged—then we shall find that the doctrine of the Church in that day was indeed agreeable to these Scriptures, which we

have already recited. Bishop Hooper, that eminent Reformer and Martyr, thus lays down the doctrine of baptism, in his work entitled *A Declaration of Christ:*—

"Although baptism be a sacrament, to be received and honourably used of all men, yet it sanctifieth no man; and such as attribute the remission of sin unto the external sign, do offend. John preached penitence in the desert, and remission of sin in Christ; such as confessed their faults he marked, and declared them to be of Christ's Church. So that external baptism was but an inauguration or external consecration of those, that first believed and were cleansed of their sins. As he declareth himself in the same place. 'I,' saith he, 'baptise with water:' as though he said—'My baptism maketh no man the better, inwardly it changeth no man, but I call and preach to the outward ear, I exhort unto repentance, and such as say they do repent and do change their old sinful life I wash with water. He that inwardly cleanseth is stronger than I; His grace it is only, that purifieth the soul. I baptise unto repentance, that is to say, unto a new life; this new life cometh not, until such time as Christ be known and received.'

"Now to put on Christ is to live a new life. Such as be baptised must remember, that repentance and faith must precede this external sign; and that in Christ the purgation was inwardly obtained, before the external sign was given. So that there are two kinds of baptism, and both necessary. The one interior, which is a cleansing of the heart—the drawing of the Father, the operation of the Holy Ghost; and this baptism is in man, when he believeth and trusteth that Christ is the only actor in his salvation. Thus be the infants examined concerning repentance and faith," (that is, in our Church Service,) "before they be baptised with water; at the contemplation of the which faith, God purgeth the soul. Then is the exterior sign and deed not to purge the heart, but to confirm, manifest and open unto the world, that this child is God's. And likewise baptism, with the repetition of the words, is a very sacrament and sign, that the baptised creature should die from sin all his life, as Paul writeth. Likewise no man should condemn nor neglect this exterior sign, for the commandment's sake. Though it have no power to purge from sin, yet it confirmeth the purgation of sin; and the act of itself pleaseth God, because the receivers thereof obey the will of His commandment. Like as the king's majesty that now is, immediately after the death of his father, was a true and legitimate king of England, right heir unto the crown; and received his coronation, not to make himself thereby king, but to manifest that the kingdom appertained unto him before he took the crown, to confirm his right and title. Had all England said nay, and by force, contrary unto God's laws and man's laws, with an exterior ceremony of pomp, crowned any other man, he should have been an adulterous and wrong king, with all his solemnities and coronation. Though this ceremony confirm and manifest a king in his kingdom, yet it maketh not a king; but the laws of God and of the land, that give by succession the right of the kingdom to the old king's first heir male in England and other realms. And the babe in the cradle hath as good a right and claim, and is as true a king in his cradle uncrowned, as his father was, though he reigned a crowned king forty years; and this right of the babe

should be defended and manifested, not only by the ceremony of coronation, but with all obedience and true subjection. So it is in the Church of Christ. Man is made the brother of Christ—an heir of eternal life, by God's only mercy received by faith, before he receive any ceremony to confirm and manifest openly his right and title. He saith he believeth in the Father, the Son and the Holy Ghost, and believeth (he saith) the remission of sin; he doth not only deny the devil, the world and sin, but saith he will forsake them for ever, and serve his Master, the Lord of virtue, King of heaven and earth. Thus assured of God and cleansed from sin in Christ, he hath the livery of God given unto him—*baptism;* the which no Christian should neglect, and yet not attribute his sanctification unto the external sign."

He proceeds in the same strain, and in another passage thus condemns the doctrine of baptismal regeneration, or the ascribing of regeneration to baptism as its cause :—

" As for those, that say circumcision and baptism be like, and yet attribute the remission of original sin to baptism, which was never given unto circumcision, they not only destroy the similitude and equality which should be between them, but also take from Christ remission of sin, and translate it unto the water—the element of baptism."

You see, that Bishop Hooper, in a work published at the very time that our Articles were composed, declares that justification, as the result of repentance and faith, precedes baptism, both with reference to adults and to children : that the right to the kingdom of heaven is in them before; of which baptism is the sign, or, as he expresses it, the livery.

If now we look at the various authoritative writings of the Church of England, we shall find direct proof, that such is the doctrine maintained by the members of that Church now, according to their received formularies.

The old Article, which distinctly declared baptismal regeneration having been expunged, this—the twenty-seventh—was introduced in its place, " Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God."

Before examining the doctrine contained in this important Article, let us first notice, that the Church of England distinctly maintains justification by faith alone, without works. This is stated, as repeatedly and in the strongest language in its Homilies, so in the eleventh Article; " We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only is a most wholesome doctrine." Faith, according to this Article, justifies; that is, according to the language of the Article, makes a person " accounted righteous before God," or, in other words, leads to the remission of his sins. His sins being pardoned, he is accounted righteous, for faith, without works. It is not said, that faith *and* baptism justify, but that faith

without works justifies ; that is, leads to the remission of sin. Again, as explicitly does the Church of England maintain, that *regeneration* is necessary to the remission of sins ; for in that prayer in the Baptismal Service, which begins with the words, " Almighty and immortal God," we ask this blessing for those who come to be baptised—" We call upon Thee for these persons, that they coming to Thy holy baptism, may receive remission of their sins by spiritual regeneration." If they are to receive remission of their sins by spiritual regeneration, spiritual regeneration is necessary to the remission of sins ; but we have seen, that faith alone, without works, leads to justification or the remission of sins; consequently, if faith brings the remission of sins, and if spiritual regeneration brings the remission of sins, then according to the doctrine of the Church, faith includes regeneration,—or, as St. John says, " Whosoever believeth that Jesus is the Christ, is born of God." Let us notice, therefore, that according to the Church of England, he who believes in Christ is a regenerate person. And if we refer to the tenth Article, we shall find that doctrine confirmed ; because that true and living faith which justifies, is there thus spoken of. " The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God ;" (and if he cannot obtain faith by himself, how is it to be obtained but by the grace of God—by that inward working of the Spirit of God, through which this new principle is implanted ?) " wherefore we have no power to do good works, pleasant and acceptable to God," (because we cannot have faith,) " without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will." The Church of England, therefore, holds, that the faith which justifies is the result of grace, and therefore implies regeneration.

We have thus these two proofs, that faith, wherever it is found, is (according to the doctrine of the Church of England,) necessarily connected with regeneration. And let us now see what the Church of England declares, repeatedly and explicitly, respecting this faith, as required to baptism.

In that twenty-seventh Article which I have already read, it is stated in the first place, that baptism is " a sign of regeneration." If you remember the words of St. Paul in the fourth chapter of the epistle to the Romans, you will recall the language, upon which this article is founded. It is there said, in the eleventh verse, that Abraham " received the sign of circumcision," (or that circumcision was a sign,) " a seal of the righteousness of the faith, which he had yet being uncircumcised." Circumcision was a sign ; and baptism, which comes in its place, is therefore stated by our Church to be a sign too. A sign, then, as circumcision was, not of something to come, but of something already past. In the case of Abraham, it was a sign of that change of heart, which he had already received ; and so it is said in this Article to be a seal of the promises—not of promises to be fulfilled, but of promises fulfilled already. It is said of Abraham's circumcision, that it was " a seal of the righteousness of the faith, which he had" previous to this ordinance ; and if baptism is stated to be (according to the Church of England) " a sign of regeneration" and a seal of the promises, then that regeneration and the accomplishment of those promises (according to the passage from which the statement is made,) precede, and do not follow, the sign and the seal. And this is very scripturally stated

in the close of the Article : "Faith is confirmed, and grace increased, by virtue of prayer unto God." If faith is "confirmed," it was there before ; if grace is "increased," it was before enjoyed ; and wherever there is faith and grace, there is regeneration. Hence the Article seems to imply, that regeneration must precede baptism.

If we now turn to the Catechism, which may be admitted to be an exposition of the doctrine of the Articles, exactly the same statement is made. For when it is asked of those, who learn this Catechism, "What is required of persons to be baptised?" what is the qualification of baptism ?—the answer is, "Repentance, whereby they forsake sin ; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament." Baptism being the "sign of regeneration," and "the seal of the righteousness of faith" previously enjoyed, those who come to baptism must have true repentance, and must have faith in the remission of sins through the cross, or they have no right to be baptised. But if they have repentance and faith, we have seen, that according to the language of Scripture, and the language of the Church, they are already regenerate.

Accordingly, in this same Catechism, the person baptised is made to say—"I believe in God the Holy Ghost, who sanctifieth me and all the elect people of God." Now why is he entitled to pronounce himself one of the elect of God? That he does so, is evident ; for it is said, that the Holy Spirit sanctifieth, not the world, but "the elect," and as He sanctifies the elect, so he states that He sanctifies *him ;* if He sanctifies *him*, while He only sanctifies "the elect," then is he numbered amongst the elect. And why is it, that the Church of England has made the person learning this Catechism to pronounce himself one of the elect? Not certainly because he has been baptised ; for our Reformers knew well, and the heads of the Church distinctly (as we have already seen,) declared, that numbers of baptised persons are not elect—or not regenerate. What, then, is the reason, why this person terms himself "elect?" Because, wherever baptism is "rightly received," according to the doctrine of the Church, that person was previously regenerate.

And let us now turn to the Baptismal Service itself; and we shall see the same doctrine laid down. In that Service, if you look at "the Baptism of such as are of riper years," you will find these questions put to the candidate for baptism, before he is received to that ordinance. "*Question :* Dost thou renounce the devil and all his works? *Answer :* I renounce them all. *Q.* Dost thou believe in God the Father Almighty," and in the other Articles of the Christian creed ? "*A.* All this I steadfastly believe. *Q.* Wilt thou, then, obediently keep God's holy will and commandments, and walk in the same all the days of thy life ? *A.* I will endeavour so to do, God being my helper." Can a person honestly say, that he renounces all sin, that he believes the great doctrines of the Gospel, and is determined to keep God's holy will and commandments all his days, without being already a child of God, already converted by His grace ? If not, then the Church of England, exactly as we have seen the Scriptures to do, declares that a person coming to be baptised must be previously changed in heart.

Perhaps all this may be readily acknowledged, respecting those that come to baptism in adult life ; but it may be said, that the Church of England may

maintain, that baptism effects the regeneration of infants, who cannot repent and believe, though it does not effect the regeneration of adults, who can,—that with reference to adults the Church requires there should be this previous change, but with reference to infants it holds baptism to effect the change.

Now the first answer, which is obvious, to such a statement, is, that our Reformers gathered the whole doctrine of baptism from the very same class of passages in the Holy Scriptures. Whatever passages taught them their doctrine respecting adult baptism, taught them their doctrine respecting baptism generally. And if those passages do not intimate the slightest discrepancy between the baptism of one and the baptism of another, our Reformers were far too accurate readers of the Scripture, and far too submissive to the will of God, to have invented such a discrepancy.

And if we look at the Article, to which we have already referred, we may remember that it is the only article on the subject of baptism at all. There might have been some more pretence for this invention, if our Reformers had formed two Articles; but that twenty-seventh is the only statement they make on the subject of baptism. It is the doctrine laid down respecting the whole of that ordinance, and must therefore refer to infants no less than it refers to adults. Otherwise the Church of England has overlooked the doctrine respecting baptism, with regard to the majority of those, who are introduced to that ordinance: which cannot be.

But when we examine a little further the language which they employ, we must see that the whole of this idea is a mere imagination. For as the Article refers to the baptism of infants no less than to the baptism of adults, so does that expression to which I have alluded in the Catechism, refer to children no less than to adults. "What is required of persons to be baptised? Repentance and faith." Our Reformers did not except children from the statement, but distinctly included them within it: which is shown the more clearly from the expression that follows,—for they, no less than we, were well acquainted with the objection that would be made. "Why, then," it is added, "are infants baptised, when by reason of their tender age they cannot perform them" (that is, repentance and faith)? The answer is—"Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform." Our Reformers well knew, that the promise made on behalf of a child, that responded not to it, that was utterly unacquainted with it, of something to be done in future years, or not done, as the child might choose, was not equal to the repentance and faith, which they had stated to be necessary to baptism. And therefore at once you might judge, that this answer does not mean, that it is a promise of what is *in future* to be done, but a declaration of what is to be done *now*.

And if we look at the Baptismal Service on the baptism of infants, we find this statement confirmed. It is clear, that the Reformers who drew up this Catechism, looked upon the promise here made, to be tantamount to repentance and faith, while the promise of what might or might not be done in future years, in the name of an unconscious infant, could not to any man's common sense appear to be tantamount to repentance and faith; and if we look at the Service itself, we find, precisely as with reference to adults, that there is a profession made of the experience of the infant *previous* to his reception of the ordinance.

As the child is not able to answer in its own name, therefore its sponsors answer for it. They do not, you observe, make a profession of their own faith, (though that was frequently debated in the Reformation,) but they make a profession in the name of the child itself,—that being not accidental, but most significant. "I demand, Dost thou, in the name of this child, renounce the devil and all his works? *Answer:* I renounce them all. *Q.* Dost thou believe in God the Father Almighty," and in the other Articles of the faith? "*A.* All this I steadfastly believe. *Q.* Wilt thou, then, obediently keep God's holy will and commandments? *A.* I will." Observe, it is the child, who is supposed to answer; and the child answers, not for the future time, but the present: "I *do* renounce," "I *do* believe"—not 'I *will* renounce,' and 'I *will* believe.' The promise, therefore, made by the sponsor on behalf of the child, is the declaration of what that child does now, and not a statement of what the child will do; in other words, it is a declaration, that repentance and faith,—that is, *regeneration*,—must precede baptism in the case of an infant, no less than in the case of an adult.

It is sometimes attempted to obviate this reasoning, by alleging, that if repentance and faith are required to adults, the equivalent to repentance and faith on the part of a child is *its innocence*. But the Scriptures repudiate that notion; and with them the Church of England maintains, (as you may remember in the expression of the Catechism,) that a child is "born in sin and a child of wrath;" how, then, can its innocence entitle it to baptism? And if it were innocent, why should it be baptised? If it were innocent, why should it be regenerated? It comes to baptism, because it is "a child of wrath;" it is introduced to that ordinance, because it is corrupt; and consequently its own innocent condition cannot be the title to baptism.

It is sometimes said, (but it is a doctrine invented in our day, and I cannot find the slightest hint of it in any of the writings of earlier times in our Church,) that because the child cannot *reject* Christ, therefore its not rejecting him is to be taken to be repentance and faith; that because the child does not reject the Gospel, this is to be assumed to be the qualification for baptism which is needed. But who can maintain, that the not rejecting the Gospel is equivalent to receiving it? Animals do not reject the Gospel, because incapable of the functions of rational and accountable beings; but they do not receive it. Heathens do not reject the Gospel, because it has never been expounded to them; but they do not therefore receive it. Heathen children are, with respect to that particular in their condition, in precisely the same circumstances with the children of nominal Christians,—that is, heathen children do not reject the Gospel; and if the children of nominal Christians are to be blessed, because they do not reject it, then surely heathen children ought to be blessed similarly, because they likewise do not reject it. The Church of England certainly maintains no such notion, when it declares, that each child is "a child of wrath;" and extinguishes the idea altogether by the Baptismal Service, in which the repentance and faith of the child are distinctly professed.

But in fact the whole notion is utterly false; it is not true, that the infants who are brought to baptism, if not regenerate by grace, do not reject the Gospel. That is, they have the heart to reject it; their nature is already corrupt. Just as the young of the wild beast has the nature of the parent, al-

though yet that nature is not developed, so does every child, who is brought to baptism, by nature have all the elements of that opposition to the will of God, which, as soon as reason is developed, will assuredly break forth. And hence, far from not rejecting the Gospel, they have as complete a disposition to reject it, as the heathen, to whom the Gospel has never yet been unfolded. To state, therefore, that their not rejecting the Gospel, is an equivalent for repentance and faith, is both to invent a fallacy—a statement which is untrue, and likewise to ascribe to that imaginary condition a force which it obviously possesses not.

Hence, then, our Church evidently claims in regard to infants who rightly receive baptism, that they, no less than adults, must repent and believe. To the right administration of baptism there is wanted, with respect to adults, that there should be a serious profession of repentance and faith; to the right administration of baptism to infants, there is wanted, on the part of their parents, a solemn dedication of the child to God.

But it does not follow, that because baptism is rightly administered, it is therefore rightly received. In the case of Simon Magus, it was rightly administered, because there was that serious profession; but it was not rightly received, because the profession was false. The Church of England, therefore, recognises the necessity of regeneration previous to baptism, but recognises at the same time, with reference both to adults and infants, that that profession may be untrue—that profession may be falsified in subsequent fact.

This doctrine may lead us to understand various other expressions found in our formularies, which seem to be often falsely interpreted. As these passages distinctly show, that the Church of England expects repentance and faith before the rite of baptism is administered, we must not therefore interpret any other expressions, which we find in its formularies, in a manner inconsistent with this idea. We must not suppose, that our Reformers, who compiled them, were so inconsistent with themselves, that they denied in one expression what they admitted in another; and therefore we must give to all such passages that exposition, which is in accordance with their plain and explicit doctrine on this subject.

If we look at the twenty-fifth Article, for instance, of the sacraments it is said—"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." It is sometimes insisted that the term "effectual" shows that the baptism must effect regeneration; but the slightest consideration must show the falsehood of that exposition. If the sacrament is "effectual" of regeneration, then it is "effectual" also of "God's good will towards us;" and it is not a sign and seal and proof of it, but it "effects" His good will. For the same thing is said of one as of the other; that it is an effectual "sign of grace and God's good will towards us." As it does not originate His good will, nor does any one imagine it to do so, so it does not originate His grace: but it is a sign of both. It is a proof of the grace previously given. And if we ask, why, then, is it pronounced "effectual?"—it is, because just as the sacrament of the Lord's supper leads to the increase of grace previously enjoyed so does

the sacrament of baptism lead to the increase of grace, which was previously obtained.

When it is said again, in the Catechism, that we mean by a sacrament "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof;" consistency with the other plain doctrines of the Church of England requires, that we understand it to be a means whereby "grace" is received, and not the particular blessing of regeneration. It is a means whereby we receive an increase of grace; or, according to the language of the Article, "faith is confirmed, and grace increased, by virtue of prayer unto God."

If it be said, that in the Baptismal Service we pray—"We call upon Thee for this infant, that he, coming to Thy holy baptism, *may receive* remission of his sins by spiritual regeneration;" and if we say again—"Give Thy Holy Spirit to this infant, *that he may be* born again;" we must expound these words in consistency with the other doctrine we have already noticed, and must suppose that the Church, though requiring repentance and faith previous to baptism, knew well, that many a parent would never have thus heartily dedicated his child, and therefore these prayers are offered, that if that blessing have not already been granted, it may be granted now. And that this *is* its meaning, is rendered more plain from the fact, that in the Baptismal Service for adults, we find precisely the same language. There it is said—"We call upon Thee for these persons, that they, coming to Thy holy baptism, *may receive* remission of their sins by spiritual regeneration;" yet it is unquestionable with respect to adults, that repentance and faith are required, and equally unquestionable that repentance and faith (according to the Church itself,) imply regeneration. If, therefore, with respect to an adult, the language can be employed, in the feeling, that though his profession is serious, it may not be genuine,—that though he seems to be regenerate, he may not be regenerate in fact,—so it is equally intelligible with respect to infants, whose regeneration is supposed, but whose regeneration may not have really taken place.

And all similar expressions that you may find, are to be expounded in the same way; that is, just as those passages of Scripture, similar in their character, and to which our Reformers referred, which must be understood to declare, that we are saved by believing in the Lord Jesus Christ, of which baptism is the appointed profession. If it be said, therefore, in the Catechism of our Church, that in baptism we are "made the members of Christ, the children of God, and the inheritors of the kingdom of heaven," it is in the same sense, in which the apostle said, "Repent and be baptised for the remission of sins." In each case, the faith, of which baptism is the appointed profession, is in reality the source of those spiritual blessings, which are there declared by baptism to take place.

The doctrine of our Church seems, then, in exact accordance with that exposition of it, which was given by Bishop Hooper; and with those passages of Scripture, upon which that doctrine has been founded. And if so, it tells us, my brethren, however men may labour to escape from the conclusion, that every ungodly person, although baptised, still needs that moral change to be wrought upon him, through which an unbeliever becomes a believer; through

which he who once was alienated from God, begins to love Him ; through which the disobedient obey, the impure become holy, and they who were the heirs of hell become the heirs of heaven.

This doctrine let us "hold fast." While Baptismal Regeneration, proved to be false by Scripture, appears likewise to be condemned by our Church, let us "hold fast" that opposite truth, which appears so luminously in the pages of God's Word—that though baptised, we must still be changed by grace, changed by His love and power, who came to rescue us from hell.

In this day, let us, my brethren, as members of this Church of England, hold this doctrine fast. The language of our text, addressed to one particular congregation, may be applied to *us* as a congregation—"Hold that fast which thou hast." "Hold fast" what you have obtained of spiritual improvement ; "hold fast" what you have attained of religious knowledge ; and let no man rob you of this inestimable treasure. If you have atttained to the conviction, that it is necessary that each man be born again of the Spirit, and manifest that new birth by the various fruits of righteousness, hold that doctrine fast, because, while admitted by the Church of England, it is clearly contained in Scripture. Were it denied by the Church, it would be your duty to appeal from the Church to Scripture ; but happily for us—happily for this nation, it is maintained by both. And therefore hold it fast. Take care, that you have such a knowledge of the Word of God, that no man may be able to deceive and to abuse you in this particular, or lead you to be diverted in the smallest degree from this necesary truth.

Hold it fast; because there are many in this day, who have let it slip. There are many, who openly oppose it, and declare that there is no further regeneration required by those who have been baptised. There are others, who though they do not explicitly reject it, are too timid to maintain it, for fear they should be found in opposition to our Church. Those, therefore, must still hold it fast, and maintain it, who see that the Word of God is the great authority, from whence we are to draw all religious doctrine, whatever authorities may oppose or assist.

Let me beg you to hold it fast, because the glory of our Lord and Saviour is essentially connected with it. Men may say, that baptism regenerates only because it is performed in His name, and that it is He who regenerates by baptism ; but if you look at those unhappy Churches, who have maintained, and maintain still, this doctrine, every where you will see, that the natural consequences of it have flowed from it indeed. There Christ is forgotten, while the sacrament is exalted; and men look rather to the priest, than to Him whom that ordinance ought to glorify. Having diverted it from its natural and necessary use, they have dishonoured the sacrament, and they dishonour Christ. If we wish men to feel distinctly, that none but Christ can save from sin, we cannot too jealously guard this doctrine, that we are saved by believing in Christ, and by nothing else.

"Hold fast" the doctrine of regeneration by the Spirit of God, because this doctrine of baptismal regeneration dishonours *Him*. I do not mean to impute to those who hold it, that they distinctly declare, that the water regenerates, and not the Spirit by the water; but this every one can see—that when there are two sources of regeneration, one unseen, and one visible, by the carnal

minds of the multitude the visible instrument will be more regarded than the invisible Agent; and what has in fact taken place in all those Churches that hold this doctrine, would take place in ours,—that men expect the blessing from the sacrament itself, rather than from the work of the Spirit, while that work of the Spirit, is forgotten or denied. Look at those dismal years in the history of our own Church, in which these doctrines have most prevailed, through that school of divines who are now so much extolled; and you will see, that the doctrine of the influences of the Holy Spirit was almost excluded from their view; and when it began to be taught by those, who in our later days have been Reformers again in our Church, it was looked upon as the introduction of a novelty, which could not be too seriously condemned.

"Hold fast" the doctrine; because the exaltation of the sacraments, beyond the authority that Scripture assigns to them, has been—and therefore may be again—the beginning of an ecclesiastical tyranny, which the Church of England cannot endure. It *did* lay the foundation for that ecclesiastical tyranny, which ended in the supremacy of the Pope; it might lead again to similar results, if unhappily it were once fully recognised and acknowledged in our land.

Hold this doctrine fast, that each ungodly person needs regeneration by the Spirit of God, because the salvation of many souls is closely connected with it. Let men believe, that they are already regenerated by baptism; and the Scriptures lose their force, which might be directed to their consciences, to make them feel that they must "flee from the wrath to come."

Hold it fast; because it is essential to the true unity of the Church of Christ. Baptismal regeneration, as we have already seen, rends the Church into many fractions, and exposes it to endless and boundless schism. But the doctrine that recognises the regeneration of all those, that believe in the Lord Jesus Christ, tending to separate us from all that is false and superstitious and profane and immoral, among those who bear the Christian name, unites us in heart with all those, that love the Saviour and are living for His glory.

But finally, let me say, that we must seek to hold this doctrine fast by grace, and grace alone; otherwise, like many other doctrines, we might let it slip. It is God, who alone can make us steadfast in any day, when the doctrines of His Word are assaulted. Nay, in our own congregation, have we not seen enough to make us watchful? Some of our number—though, thank God, they were not many—were caught by the profession of spirituality connected with that enthusiasm, which led many to expect the revival of unknown tongues in our day. Some—though not many, thanks be to God—have also been misled by that appearance of superior spirituality, which those who term themselves the Plymouth Brethren present: I would speak of them with the greatest respect, because, though believing their peculiarities of doctrine to be erroneous, I believe many of them to be truly pious men. But still, if misled by these notions, it is not impossible, that some among us might be misled by others, as plausible as they. Nay, we remember, that one,* who was once the means of enlightening and comforting us in this very place, has been already misled,—and misled (if I am informed aright,) principally by this doctrine; so that when coming into

* The Rev. R. W. Sibthorp, it will be remembered, was for some time one of the ministers of St. John's Chapel.

contact with those, who strongly maintained baptismal regeneration to be the doctrine of the Church, he thence was induced to maintain it; and since to maintain it, he must go, not to Scripture, but to human authorities to justify it, (for Scripture repudiates it,) it was very natural—it was almost necessary, that having gone thus far, if he were honest and if his conclusions were consecutive, he should be led step by step to those ulterior views, which have precipitated him into the arms of a Church apostate from Christ. And therefore, brethren, if one so enlightened and so spiritually minded has thus, through this very doctrine of baptismal regeneration, been led to union with the Roman apostacy, we may well pray, both that that unhappy soul may, by the great mercy of God, be reclaimed to the acknowledgment of the truth; and that we, not more steadfast if left to ourselves, may be held up by the power of God, so as to maintain the Gospel in all its purity, and, whoever will depart from the faith, may be found transmitting to our children this unimpaired inheritance,—which I will not call Protestantism, (though that name is ever to be honoured amongst us, and the more in proportion as it is now despised,) but which I will call the glorious Gospel of Christ, which we have learned to love, with which all our hopes are identified,—and to the service of which, my brethren, let us consecrate the best energies we possess.

Sermon IX.

REGENERATION, NECESSARY TO A CAPACITY FOR HEAVEN.

PREACHED ON SUNDAY EVENING, JAN. 8, 1813.

"*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

The Word of God, my brethren, most distinctly, most repeatedly, in a manner that defies all objection, has shown to us who those are, that are "born again." They are those, who, through the influence of the Spirit of God, have been led to abandon themselves entirely to the care and grace of the Lord Jesus Christ, for the salvation of their souls; giving up from their heart every other hope than Him, and expecting to be saved through His merit and by His blood. They are those, in whom this faith has begotten a supreme love to their Creator and God, which has made them delight in His service, in His Word, in His day, in His people, in all He enjoins and in all He is. Those are "born again," who have especially learned to love the Saviour, and, having been redeemed by His blood, have therefore consecrated themselves to His service. Those are "born again," who through love to God and to Christ delight in His laws; are made holy in heart and life; have renounced all known sin, and are aiming at all possible obedience. As they "live in the Spirit," they "also walk in the Spirit;" are led by His gracious influences from day to day; their will, their affections, their acts, controlled and guided by Him; and thus are become spiritual, "setting their affections on things above," and pursuing, as superior to earthly objects, "the kingdom of God and His righteousness."

No less explicitly, therefore, does the Word of God assure us of the character of the unregenerate. Those who still remain in unbelief, not having thus committed themselves to the care of Christ for the salvation of their souls; those who do not supremely love God, and prove it by loving nothing that He is or enjoins; those who have never learned so to love the Redeemer of men, as to give up their will to His; those who love not His people for His sake, and are not become benevolent out of a regard to His will; those who yet cling to any secret sin; those who deliberately disregard any portion of the Divine law; those who are habitually carnal, and not spiritual; who, while they acknowledge the personality of the Holy Ghost, deride, or if they deride not, still are not subject to His influences:—these the Word of God pronounces to be unregenerate.

And of them all our Saviour says, in words which no one should mistake—"Verily, verily, I say unto thee, except a man be born again, *he* CANNOT *see the kingdom of God.*"

Heaven is that happy resting-place from labour, that blessed home of the soul, to which the children of God are travelling, and to which they look forward with growing satisfaction; bright and attractive beyond all language; where they will rest well; where every faculty shall be brought to its highest exercise, and every affection rejoice in its appropriate object. Oh! what a glorious end it seems, to those who are passing through this valley of tears, in the midst of its obscurity and conflict!

And perhaps the unregenerate too think that *they* shall rest well, and say that heaven is a glorious place, and look forward to it as the end of *their* troubles too; and when weary of this mortal life, turn their eyes thitherward also, and say—'How sweet the repose of the grave will be!'

But *is it so?* Will they rest there?—when Christ has said, "Except a man be born again, he CANNOT see the kingdom of God,"—and they are *not* born again. Can they rest there? Or rather—(for I would desire to bring the artillery of God's Word to bear on the hard hearts that are here; I would with His help lead *you*, my brethren, if yet unregenerate, to contemplate the importance of this doctrine, not to others, but to *you*)—will *you* rest in heaven? and is it the glorious termination of this fugitive and most unsatisfying life?

Oh! brethren, objections with which you cannot wrestle, too plainly point out the impossibility of your ever reaching it, remaining as you are. Considerations, from which no ingenuity can enable you to escape, prove to a demonstration, if you will but heed them, that it is impossible you shall rest there. Many are these thoughts, from which you can contrive in this world to escape—from which you may turn your eyes; but if you choose to confront them now, you will find them overwhelming. You cannot struggle with them even here, in their weakness, and when the things of time and sense around you give you such a fatal force, with which to combat them. Even here, they are too mighty for your repose, for your peace, for your hope—for any thing but *despair*, if you choose to regard them.

But let them pass; let us put aside now this long array of considerations, fatal to your prospects remaining as you are, to single out only one—to illustrate by only one what our Saviour has said *to you*, in words that ought to shoot like lightning through your hearts: "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." Those that are on their way to heaven, *are made meet for heaven.*

Of this the apostle Paul assures us, when he says, on behalf of the whole Christian family—"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." All those who are on their way to heaven, are by grace made meet for heaven; they have dispositions and habits, that prepare them for the employments and the bliss of that unseen world. They are meet; and *you* are unmeet. And if there were no other consideration than this, it ought fully to convince and powerfully to work upon the mind of every unregenerate person, compelling him (as I would to God it might compel *you* this night,) to seek in a change of heart a preparation for the bliss of that unseen world.

Lay aside, then, for the present at least, the other considerations that illustrate these words of Christ; and now for awhile fasten your attention with me upon this single thought—your incapacity (remaining as you are) to taste the bliss of heaven. Listen to those considerations which Scripture presents to us, not as though it were the voice of an enemy that addresses you—not as to one whose statements you would wish to resist—but lend yourselves to these considerations. My brethren, your welfare is involved in this matter, beyond all that you can now realise; your happiness depends on submitting to this consideration, that you are incapable (remaining as you are) of the bliss of heaven, and therefore must be excluded from it. While Alps rise on Alps, impassible barriers that separate you from that glorious world, why strive to persuade yourselves, that it is a smooth and easy road, over which you may trip to glory, when you must struggle along an arduous path, for which your powers are utterly unequal?

If you doubt it, take now the Word of revelation in your hands; and for one moment consider what heaven is, where perhaps you have often said you hope you shall rest at last. What *is* that heavenly world, where you think, if you should die ere long, you would be admitted?

Christ, ere He left this world, uttered this gracious prayer, on behalf of His followers: "Father, I will that they also whom Thou hast given Me *be with Me* where I am, that they may behold My glory." That prayer will be accomplished; and His people will "see Him as He is." "For now," says the apostle, "we see through a glass" (or as in a mirror) "darkly" the glory of God, "but then face to face." Our eyes will look on Christ, as they now look upon one another; and that sight is not for a moment, but for ever. It is the condition of the blessed in eternity—"There shall be no more curse, but the throne of God and of the Lamb shall be in" that celestial city, "and His servants shall serve Him, and they shall see His face." And do you ask, how long the blest vision shall last? The apostle Paul tells us. "We who" at the last judgment "are alive and remain, shall be caught up together with" those who died in Christ "in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Oh! blessed termination to this life of trial and labour!—to see Him, whom we learned to love on earth; our great Redeemer our most merciful Preserver, whose agony bought our joy, whose humiliation rescued us from shame, whose unknown love sought us out when lost, and would never let us go, and brings us to glory. Oh! blessed hope!—to see the Author of all our joy face to face, and in His presence to bless Him for His love; to see all heaven radiant with glory and with gladness, and to know our Benefactor was the source of all, and to feel that we are at last made worthy of Him, and can love as we ought to love, and serve as we ought to serve; and then to experience that goodness that will never end, and to feel that He loves us with a love that never can cease, and to taste in every joy that goodness that makes it double, and to owe all heaven and all eternity to that one cause—the unmerited love of Christ. It is a prospect, worth a life of toil, and labour, and sorrow.

And do *you* say too, my unregenerate hearer, '*It is* a blessed prospect, to see Christ face to face?' And are you thinking of what you say? Do you

mean it? Do you really mean, that you are ready to see Christ? Should you love to see the Saviour this moment? What! that Divine Prophet, to whose teaching you would never listen! What! that "High Priest of our profession," whose atonement you despise! What! that Benefactor, whose gifts you constantly abuse! that King, on whose laws you trample! that omniscient Judge, who has marked every thing, and can forget nothing! What! do you mean, that you would delight to see the infinitely Holy, who therefore has an infinite detestation of your impurity? Do you mean, that you would love to see Him, whose will your whole life has outraged? He died for you; what have you done for Him, but return virtual neglect and scorn? What have you done to promote His cause, to lead men to love Him, to induce your fellow-creatures to obey His laws? *Nothing; nothing*—with all those faculties He sustained, with all those blessings He gave, with all those opportunities He continued to you. There has been nothing but ingratitude and rebellion, from the beginning of your unregenerate course to the end. And should you like to see Him?

Would Ahithophel, that almost unparalleled traitor, after he had been favoured with the friendship of David so many years, so wise to know what he was doing and so beloved,—when he had conspired with that monarch's bitterest enemies to hurl him from the throne and destroy the happiness of his days, would he have liked to come smiling into the presence of that injured sovereign, that outraged friend? If not, you have no prospect of finding joy in the presence of Christ. Did Adam, when he had eaten the forbidden fruit, and broken that one command so just and reasonable, find his heart beating with joy when he heard the voice of his Creator and his Benefactor in the garden? If not, you who have sinned oftener and worse than he, (for he never rejected a Saviour,) have no more prospect of rejoicing to witness the glory of the Son of God on His universal and heavenly throne. If these on earth have thus shrunk from the presence of those they have injured, and found the very gaze of a wronged friend brought torture to the spirit, tell me, my brethren, whether it is conceivable, that amidst the Hallelujahs that welcome the presence of Christ above, you can find any satisfaction in that presence.

Nay, the Word of God assures you what will in that day be your feelings, when first your eyes unclose upon the glorified Son of God. "The heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." That visionary scene presented to the apostle John in the Apocalypse, distinctly tells us, that at the last judgment, each of the enemies of Christ will feel intolerable horror at His presence: a horror, depend on it, no language can depict, no fancy can now imagine. To see Him whom you have so injured; to know that you are in His hands; and to look aghast into the future, which His omnipotence is to determine!

No—no, my unregenerate hearer. If heaven is the presence of Christ, it is impossible for you to endure heaven.

Take once more the telescope of faith, and look again into that dim and distant world, and try if you can find new materials of joy in what you see there.

"Eye hath not seen," says the apostle Paul, "nor ear heard, neither have entered into the heart of man the things which God hath prepared for *them that love Him.*" And St. James says too, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." "Hearken, my beloved brethren," the apostle adds; "hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which He hath promised to them that love Him?" And what else did our Saviour say, when He assured us, that at the final judgment this would be the rule, on which He meant to act: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." 'You meant it for Me, and I took it as such; it *was* "done unto Me;" I loved them, and in blessing them you approved yourselves to Me.' What do these passages tell us, but that heaven is filled with one class?—those that here on earth have learned to love their Saviour and their God; those who through grace have conquered their natural enmity, and have learned supremely to love Him. Oh! blessed resting place for the soul!—where all love their Saviour as they should love Him. To be there where we love Him ourselves, to listen to those perpetual Hallelujahs that hymn His praise, and to see in every brother one that emulates ourselves in the devotedness of his service and praise to that gracious Deliverer,—this promises a brotherhood of joy indeed.

But do *you* think so, my unregenerate hearer? Do you imagine, that it will give *you* joy to be introduced to a vast assembly, where every pulse beats with adoration of their common Lord, where their hymns to Him never cease, where their affectionate service never grows weary? Think you, that you are prepared for that company, that so love the Redeemer? Try it *here;* try it *now.* Do you now love the company of those, that most love the Redeemer? If you met with one or more, whose hearts were burning with gratitude to Christ, whose lives were consecrated to the service of Christ, who could not endure opposition to His will, whose souls were altogether bent on making His cause triumphant in the world, would you bind them to your heart as brothers? Would you choose their society beyond all others, as that which would give you joy now? Would you feel, that every one of your pulses beat in unison with theirs? Or *not?*—or would you shrink from their company, as utterly uncongenial; and find in their praises a condemnation of your alienation? Would you now recoil from their society, as in every point opposing and thwarting the prevailing sentiments of your hearts, and the habits you love to indulge? How, then, hope to endure that world, where they love Him, far, far more than the most devoted ever loved Him here?—where it is not one little company, from whose presence you may occasionally depart, but all the innumerable throng, that thus lift up their interminable Hallelujahs to His glory; so that throughout the

vast universe there is not a corner that does not hymn His praise, there is not a spot where He is not adored; and if you longed for secresy and solitude, you could not find it, for all—*all* love Him. Are you prepared for that scene?

Perhaps you would attempt to conceal your alienation; and if there is a curse, to which a rational creature can be subject, it is to carry about with him a dreadful secret, which he trembles lest each moment should disclose. Such will be your heaven: a chain, no human—no immortal spirit can endure; a chain, heavy enough to sink down any man, from the heights of heaven to the very depths of hell. To try to make a universe believe you love Christ, when your heart is utterly alienated; when you look on Him with irrepressible terror; when you dread that the next hour should precipitate you out of bliss; when you look on Him as the Being you have injured, and would injure still, and terror begets in your heart a hatred which is uncontrollable. With all this to assume the gestures and the tones of those who love Him, and join in those rapturous Hallelujahs, and utter those hymns of praise, from which your very heart revolts! This is your heaven.

But think you, that the wisdom of Heaven cannot detect that hypocrisy? Think you, the Omniscient would tolerate it? Well then, you will act bravado against all the heavenly hosts, and defy that prevailing sentiment of love and praise, in which you cannot join? And conceive how that honest, earnest, unspeakable love, which burns in heaven, would reject the one wretched soul, that alone blasphemes, defies, and detests their adorable Lord. How think you that heaven would regard such an intruder? Even here on earth, with all the imperfections of our sinful state—even here on earth, where there is some virtue mingling with almost the worst characters, where none are wholly evil, where some goodness still throws a melancholy lustre over the most dismal obscurity of human character, even here the psalmist could say, "Do not I *hate* them, O Lord, that hate Thee? and am I not grieved with those, that rise up against Thee? I *hate* them with perfect hatred; I count them mine enemies." Do you think, that heaven, with its infinite perfection, will hate ungodliness less? They may pity, as we may pity lost angels,—but they must *hate* ungodliness, as we hate the malignity of Satan.

And *this* is the only prospect of heaven, which rises before the deluded man, that hopes there is rest in the grave, though he remains unregenerate.

Let us once more lift up the veil, that hides from us the unseen world; and by the aid of God's Book, let us see once more what heaven is, that an unregenerate man may judge whether he is capable of its joys.

"Blessed are the pure in heart; for they shall see God." "Follow peace with all men, and holiness, without which no man shall see the Lord." "Ye are not come unto the mount that might be touched, and that burned with fire; but ye are come unto mount Zion, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." "Blessed are they, that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "There shall in no wise enter into it any thing that defileth,

neither whatsoever worketh abomination." These, with many other words of God, tell us with sufficient distinctness, that the whole of the glorious assembly in heaven has attained to absolute perfection. There is no fault there; they never can find it in each other, and (what is better) God finds it not in them; He has made them like Himself, and the universal Church is free from the last spot and stain of sin. Words cannot describe a more glorious termination to this short life. Imagine now some noble character, invested with every conceivable perfection, as we see them illustrated sometimes and partially in this imperfect state; see how the heart yearns over such a character—how it longs to witness it realised in this lower world; and when there is any approach to such perfection, mingled though it may be with many faults, how strangely we feel drawn to even such a *picture* of goodness! But heaven is the reality; and it is not one faultless character, with all its lustre, which we shall there gaze on, but even the meanest is unspeakably glorious and perfect there. There is no more collision then, for all are perfectly wise; there will be no more suspicion then, for all are absolutely true; there can be no alienation more, for each will see every virtue he himself possesses, more than reflected in his brother; there will be nothing but joy amongst that glorious company, for each will have all the qualities, that can either win esteem, admiration or love; and all are cemented by the devotedness they feel to one common Saviour. This perfect assembly must have joy indeed. We need not imagine bowers fairer than Eden; we need not ask for a world, whose wonders leave all the glories of this fallen earth to fade into insignificance; whatever be the "new earth" we look for, the abode prepared for those glorified forms made like to the Son of God, in which we shall dwell, we must feel certain, that this communion of perfect minds must inspire each one of the blessed assemblage with joy past utterance.

And do *you* say, my unregenerate hearer, you are ready for that company? Oh! think again what you are uttering. You have never thought of the import of those words, or you could not speak them; your throat would choke with the utterance, while you endeavoured to state that you are ready for the company of the blest. I am persuaded, that you dare not utter it before God; I am persuaded, there is that in your consciousness, which would belie the utterance, and before God you dare not utter it. Ready for the perfect company of heaven!—there is not one of the habits, one of the sentiments, one of the prevailing affections of heaven, that does not thwart, contradict and condemn your own. Look where you might in that vast company, you must find those that must condemn your whole existence. Your opinions, your maxims, your judgment, your affections, your aims, your habits, your all—the whole of your past existence—must seem to them hateful.

And if they would regard you thus, how think you you would regard them? I will tell you how, my dear hearer. As Cain regarded his brothers, when the blood of Abel was on his hand and on his conscience; when the very contemplation of the brand set on him, that was to make him a vagabond amongst his fellows, made him horror-stricken exclaim, "My punishment is greater than I can bear:" because there was a contrast between the malignity of the first murderer and the little remaining holiness that his brothers felt, he shrunk from their presence, as from an intolerable evil. So must you, but with tenfold

more of dread and alienation, shrink from the company of heaven, where the contrast between their purity and your depravity of nature will be so far more complete.

Ask you, how you shall feel, when you see that company of the spirits of the just made perfect? I will tell you how. As the miserable king Ahab felt, when he stood before the prophet, whose devotedness condemned his alienation from God; and he met him, though the best friend in his dominions, with the words —"Hast thou found me, O mine enemy?" As Ahab looked on Elijah as an enemy simply because of the contrast between those two characters, the one so holy, the other so devoted to ungodliness, with just that feeling would you shrink from the society of the just in heaven.

Want you another illustration? You may find it in that wretched man, who as he sat at the table of the Lord Jesus Christ, eating the paschal supper, had rebellion as well as hypocrisy in his heart. Imagine how he would have felt, if suddenly that blessed Master, who manifested a forbearance that has no parallel when he concealed his wickedness, had been pleased to say before those favoured disciples—'*There* is the traitor.' And fancy now, if you *could* reach heaven, if there were not other obstacles innumerable and insuperable to your admission, how you would bear to have every finger, throughout those countless hosts, pointed at your blighted soul—'*There* is the apostate, *there* is the one apostate among all the millions of the blest.' Could you endure it? And after all, to have the burning eye of *God* upon you, go where you would, sanctioning and approving the execration of the heavenly host! This is the heaven, that is before every unregenerate soul.

Now realise, if you can, these three causes of wretchedness in glory, combined to confront you the moment you pass the threshold of eternity, if by any conceivable process you *could* find your way to heaven. And these are not all; I venture to say, that if you would look with honest thoughtfulness through every passage in the Word of God, that describes the character and condition of the blest above, there is not one, which, fairly weighed, would not by itself lead you to the conclusion, that you are utterly incapable of heavenly bliss. And now unite them all; and then say, as so many say too thoughtlessly—'When the troubles of this weary world are over, we shall rest so sweetly in the grave.'

What, against all the evidence of Scripture, is the hope you are entertaining? Do you venture to think, that death will effect a change? that when you put off this body, you will no longer be what you are? that some inscrutable change shall pass over your character, and therefore over your destiny, by which you may be ready for the bliss of heaven, when you have passed death, though you are incapable of it now? And is the fact that a being is spiritual, any ground of hope that he is less corrupt? If so, Satan would be an angel yet. He has no body like yours; judge *you*, whether he has malignity still. Six thousand years of penal torture have not brought him nigher to the character of a devoted servant of God; and sixty times as many centuries of woe will never alter that ineffaceable alienation against his Creator and his God. And it is a dismal hope—it is nothing but flat despair—to base our prospect of eternal happiness on the *chance*, that leaving this body we may undergo some change, that can fit us for glory.

Nay, the Word of God *forbids* the expectation. It tells us distinctly, that we shall not be judged, when the last day comes, by what happens after our death, but we shall be judged alone by what happened before then. "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it it be good or bad." This sentence precludes the hope, that there can be any change effected on the soul, that dies impenitent. And that sentence pronounced at the last judgment must be final; for the apostle adds respecting that last awful hour—"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." That doom is final. No: throughout the countless ages which we have all to live when we quit this lower world, we shall never experience any change from good to ill—from ill to good; but as we pass the threshhold of this lower life, we remain immoveably fixed throughout eternity. Or rather I should say, (as the Word of God leads us to suppose is the constitution of our nature, as far as we now know it,) each will be growing in his one separate progress towards infinite goodness or infinite depravity. Hence we must be made meet *now* for "the inheritance of the saints in light;" or the incapacity must be branded on us for ever.

This one consideration, my beloved brethren, is calculated to illustrate what our Lord has so solemnly stated in this text, that "except a man be born again, he cannot see the kingdom of God:" because nothing but the regeneration of his nature by the Holy Spirit can give him a capacity for that bliss, which consists in the presence of Christ, in a perfect love to Christ, and in the absolute moral perfection of our nature.

And let me therefore ask you, that if you have ever weighed any subject seriously, you would allow your minds to weigh seriously to-night this incapacity, in which you who are unregenerate now lie. If by any means you could enter heaven, you see that heaven would become your hell. You would find, in every one of its employments, in the sight of each of its inhabitants, a new source of torture. Look where you might, it would be impossible to escape it. And oh! that now, while God gives you life, and allows you the opportunity of thoughtfulness, and calls you to prayer, and tells you by all the moving invitations of the Gospel that there is hope and peace for you yet, you would see your true happiness, dignity and welfare. Beloved hearers, why should we cast away from us a prospect of joy, that might be so complete? Why should we nourish silly delusions, which the least consideration might serve to dispel, when they only protract our rebellion against God, and hinder us from laying hold of those solid hopes and those perfect joys, which Christ has bought for us by His blood? I do beseech every person here, who has reason to know that he is unregenerate, because he is conscious that he never exercised saving faith in Christ, that he never supremely loved God, that he never attained to the love that led him to serve Christ, that he loves not the children of God and the disciples of Christ,—who knows he is not regenerate because he is indulging some secret sin,—who is certain he is not born of God because he has never so much as proposed to himself to obey His holy law in all its parts,—oh! would to God that such would this night dwell on that proved incapacity for heavenly joy, which now afflicts him!

Are we not near to that eternal world? Death has come into our own number. It was but two or three Sundays ago, that one of these seats was filled by its family; but the wife has been hurried into eternity, and scarcely had he husband put on for her his funereal garments, when he was called to meet her too. They are gone, and their place knows them no more; and yet there was little warning. Had they been unprepared—as I trust and believe they were *not*—what now would be their prospect? If there were only this incapacity for heavenly bliss, excluding them from its joys, that would be enough to extinguish hope for ever. And which of us can say, that we are not as near to the grave? Who can say, that the Sovereign of all has not given His commission to death already, to select one victim or another from this very congregation? Who shall outlive this year? Who knows that he will see the end of this week? Which of us is sure, that he will ever enter this house of prayer again? And if it be so, oh! think of that dreadful barrier, which corruption raises between you and glory; and in the name of God, resolve this night, that you will throw all your heart and all your intellect into this one pursuit—that you may be made meet for heaven. Get this meetness for heaven, whatever else you lose. Determine on preparing for the bliss of the just, whatever else you are unprepared for. Mind not what the future may develope in this dying world, but secure the future *beyond* it. This world is a short, passing stage; toil on and struggle on, whatever you meet for a few years more; but ETERNITY is not so to be met. We *cannot* bear the loss of our eternity. Shrunk down and crushed beneath an insupportable torment, if we are not safe for eternity, it is impossible now to anticipate the horrors that surround the man, who dies without an interest in Christ?

And therefore, my dear brethren, unregenerate yet because you have never believed in Christ to the saving of your souls, once more I ask you, if you ever engaged in any business in this world with all your heart and all your intellect, and gave your time and thought and industry to it, let that business be the work of preparing for heaven. You know, or may know its character. Be prepared to stand face to face before the Son of God; be prepared to join in the hymns of those, who love Him with perfect adoration; be prepared to associate with the spirits of the just made perfect. See to it, that you are ready for those employments; and now by earnest prayer to the God of all grace, that may give success to the feeblest efforts and overcome the most resolute resistance of an evil and hardened nature, seek that you may, with all the people of God, be "made meet for the inheritance of the saints in light."

Sermon X:

REGENERATION, NECESSARY TO ADMISSION INTO HEAVEN.

PREACHED ON SUNDAY MORNING, JAN. 15, 1813.

"*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

In those ages of the world, in which there has been a prevailing disbelief of a future existence, the life of man has ordinarily appeared vile; and still it will ever be so, even amongst the most civilised nations, who have in other respects the greatest light. In proportion as that doctrine actuates men's minds, they will treat human beings as they would treat animals; the life of a man becomes of little more value, than the life of a sheep or ox. But if we regard this world as only the preparation for another, and recollect that man is to live through ages that are countless, then life and death assume a new importance. Death becomes then momentous, not as the termination of our existence, but as its commencement: as the time of our birth into another and a nobler existence: as that which either opens to us the door to glory, or consigns us to the dungeon of perdition. And life too becomes increasingly important, when viewed with reference to eternity: not for itself, but because it is the only time, in which there can be a preparation for death and judgment and immortality.

If we regard each other, as placed here for a few years in order to prepare for an unchanging condition, then we cannot but contemplate each other's progress through these fleeting years with the greatest interest. If we are changed by grace, we are prepared for death and for eternity; if we remain unregenerate, we are utterly unprepared. And as this is the only time, the only period of our existence, in which the preparation can be made, the condition of those that are unregenerate becomes exceedingly awful.

Amongst so many hundreds as are gathered together here, is it to be hoped that all are regenerate? Can we believe, that every one here has escaped "from darkness to light, and from the power of Satan unto God?" Are all of you, my brethren, changed by the Spirit of God, so that you have been led to believe in Christ for the saving of your souls, and are conscious that you love God supremely through Christ, proving this by the holiness of your hearts and lives, by the habitual spirituality of your aim and tempers, and by being constantly "led by the Spirit of God?" If not, then, my dear hearers, those among you who are not thus changed, are by many and plain indications un-

meet for "the inheritance of the saints in light;" and should you be hurried hence by any stroke of Divine providence, you would be utterly unprepared for the employments and bliss of the upper world. Should death overtake you to-day, and you could by any possibility find yourselves in the region of the glory of God, you would be filled with unspeakable consternation and terror at the sight of that Redeemer, whom you have neglected all through your lives, and to find yourselves alone amongst innumerable myriads, all of whom would be utterly opposed to you in principles, and affections, and character and habits. So that could you enter heaven, heaven would become insupportably painful to you ; and you would desire annihilation, rather than to live in the midst of such a constant opposition to your views, and such an insupportable dread of the future.

But besides this, when our Lord declared in these solemn words—"Except a man be born again, he cannot see the kingdom of God," He assured us, that God, the moral Governor, will never admit an unregenerate soul into His presence. If unregenerate persons are unfit for heaven, so they are destitute of all title to it. If their unmeetness excludes them from its joys, so does the just judgment of God exclude them likewise. "Except a man be born again, he cannot see the kingdom of God"—is the language of that beneficent Saviour, who never uttered one word, that was not called for by man's condition ; of Him who was so true, that He never could be contradicted in one of His statements to all eternity. He who came to this world to render the wretched happy, to bring the unholy into the presence of a holy God in safety and in peace—*He* has determined that "except a man be born again, he cannot see the kingdom of God."

The reasons which illustrate this statement of our Saviour, are many and most plain. I will only select to-day a few of those considerations, to show how impossible it is, that a man who is unregenerate, be he who he may, can ever "see the kingdom of God."

God Almighty has placed us in this world to give Him glory. He has endowed us with many faculties, by which we were to serve Him. He has loaded us with many benefits, that by those benefits we might be led to love Him, and might praise Him in the use of them. He has given us a holy law, perfect in all its parts, that we should fulfil it with constancy and joy. He has revealed His character to us in His Word, that we might labour to be conformed to His perfections. And what, under these circumstances of their being, have unregenerate persons done? what do they to this hour? They have not sought His glory. They have habitually disobeyed His will; they have disregarded His authority ; they have done dishonour to His various attributes. Instead of loving Him, they have been alienated from Him ; instead of depending on Him, they have lived in separation from Him. They are, in that unregenerate state, without any one of those different exercises of mind, which He claims at their hands : without one of those dispositions towards Himself, for the exercise of which He placed them in this world. It is impossible, then, that when they come to be judged by their Creator, for all this ungodliness He should advance them to the highest dignity, and bless them with new and unfading honours. Would it be becoming, that for these misused benefits, they should have new

and greater conferred; because they have trampled on His authority, therefore should be advanced in His favour; because they have not sought His glory, therefore He should give *them* glory.

Has He done so? Because men were found in this ungodly state, He brought upon them the deluge; and shall those, who have had greater light, be saved from every penalty of sin, though He thus brought ruin upon the world of the ungodly in a darker period? Men who had not near the light we have, were once involved in the flames of Sodom; and who can say, that the unregenerate now are less guilty than they? Since our Lord declared of the cities of His day that they were *more* guilty, not because their crimes were in themselves worse, but because their resistance to the light had been greater, who can flatter himself, that if he has not rejected the light of nature, but resisted the Gospel, he is less guilty than they were? Were *they* involved in ruin, and shall *he* be admitted to honour? Has God for their transgression destroyed by an eternal condemnation the angels that sinned, who never rejected a Saviour as the unregenerate do? and is it meet, that they who have resisted greater mercy, should be admitted to glory, when those who had less manifestations of His love than we have, are consigned to irremediable perdition? Were the Almighty to admit the unregenerate into heaven, it would be as though a sovereign on earth were to select for the highest honours, for the marks of his most distinguished favour, those who were traitors, those who were convicted of every immorality, those who violated every law of his kingdom. When it can be shown, that it is worthy of a wise and gracious sovereign to compose his court of the traitorous, the vicious, and the felon, then it may be thought becoming the moral Governor of the universe to admit the unregenerate into heaven.

It would be, in the next place, to inflict the greatest dishonour on the name of Christ. Our blessed Redeemer came into this world to suffer, to die, to endure what no man has ever yet fully comprehended or ever will, in order that He might reclaim the ungodly, and might draw the careless to seek and find in Him salvation: has offered to them peace on earth and glory hereafter, if they will but believe on Him and renounce every other hope: and has thus wrought a work of mercy without parallel, which it would seem impossible that men should slight or resist. And unregenerate persons, notwithstanding all this, have either failed to seek salvation altogether, or are putting their ultimate trust in their own righteousness, in their assiduous efforts, in the help of friends, in the protection of the Church, in forms and ceremonies—in anything rather than Christ; while He has never, through one half hour of their existence, been so far trusted and honoured, that they counted Him the exclusive ground of their admission to the glory of God. To receive them into heaven, would be, therefore, to welcome them on some other ground than this—that Christ has died. Certainly it is not His cross that can bring them there, for they slight it: certainly it cannot be through His mediation, for He mediates not for those that reject Him; if unregenerate persons should be admitted into heaven, it must be because of something besides Christ. Their admission, therefore, would altogether slight Him: would proclaim to the universe, that His great work was superfluous, that His love was uncalled for; would set aside Christ altogether. And can God the Father do it? Nay, He has told us, that it is His will, "that all men should honour the Son even as they honour

the Father;" and be sure of this, He will never do His Son dishonour. We are told in Scripture of that innumerable multitude, whom John saw in the visionary representation of glory, that they had all "washed their robes and made them white in the blood of the Lamb:" to tell us, there is not one of those who reach heaven, that has not first been justified by "faith that is in Him." "No man," said our Lord when on earth, "cometh unto the Father but by Me." And if other sins had so deserved the wrath of God, that it was needful Christ should suffer and die to expiate them, this, remember, is the crowning sin, the worst of all, that upon which the wrath of God will especially settle to all eternity—that men have rejected Christ. For it is said, in the sixteenth of St. John, that it is the especial work of the Spirit of God, to convince men of sin, not by the immorality of their lives, not by their habitual alienation from God, not by all that is profane and foolish in their conduct, but because they are unbelievers in Christ; because the infinite love of God, manifested towards them in the death of His Son, has never attracted their hearts; because the wonderful sacrifice of Christ has found and left them unmoved; because, in addition to every other slight put on the Divine Being, they have manifested this chief ingratitude, that all His love in redemption has been scorned and slighted by them. "When He is come, He shall convince the world of sin, because they believe not on Me." We may be certain, therefore, my brethren, that those who have been guilty of this crime, persevering in it even to the end, can never enter the kingdom of glory. Their other sins remained unatoned for; but that which will condemn them more than all is this, that with every inducement to believe, with every opportunity of knowledge, the corruption of their hearts mastered every motive to faith, and they were found unbelieving in the Son of God even to the end. If the moral government of God, and His regard to His own glorious perfections, require that the unregenerate be excluded from heaven, still more is that exclusion required by this—that they who were offered salvation through faith in the Son of God, refused a mercy so vast on terms so gracious, and continued in their unbelief even to the end.

Let me add to this, that could the unregenerate be admitted into heaven, it would be to do the greatest dishonour to the Spirit of God. It is His most gracious work, to influence the hearts of sinful men; to convince them of their guilt, to lead them to desire salvation above all earthly good, to show them there is salvation in Christ and draw them to believe on Him, and thus to sanctify their natures, and make them love the things they formerly abhorred, and turn from those which they formerly cherished. By His gracious care He watches over them constantly; if they backslide, recovers them to God; if they are tempted, makes them more than conquerors in temptation; and brings them by His unceasing guardianship to glory. All this is set before unregenerate men; and instead of seeking this gracious influence with unwearied assiduity, with importunate prayer, some of them despise it altogether, and count it a mere chimera; some of them acknowledge, that there is such a work wrought by the Spirit of God, and remain contentedly without experiencing it; some of them delay to a more convenient season the seeking of this blessing. All of them, therefore, slight Him; all of them are unmoved by this wonderful gift of Divine love, and though nothing but His grace can thus change the

heart, never seek to have it changed by that instrumentality,—nay, seek not the change at all. When our Lord was upon earth, He thus spoke of those, that did dishonour to the blessed Spirit of God: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Accordingly St. Paul states this to be the grand and completing sin of the apostates, who finally perish: "He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified a common thing, and hath done despite unto the Spirit of grace?" Apostates will perish, because they "did despite unto the Spirit of grace." Now whether it is possible, that a man for blasphemy against the Holy Ghost shall be consigned to irremediable destruction, and another man for slighting Him through his whole life, disregarding His work, refusing to seek His influence or ever pray for it, shall be advanced to the dignity and bliss of heaven, admitted to be a peer of angels, crowned with immortality, distinguished with the peculiar favour and blessing of the God of the universe—whether this is conceivable, judge ye. Those solemn admonitions, which tell us that the man who blasphemes the Holy Ghost is lost, tell us also, that *his* condition is unspeakably awful, who is living in habitual slight of the Holy Ghost; and every unregenerate man does so live. Told that he might have had his heart changed effectually by that powerful Agent, he never sought it; lived still in the indulgence of every natural disposition, as though no grace were ever presented to his view. And for this it is too certain, that he can never enter the kingdom of glory. If a regard to all His own glorious attributes secures from the Father of spirits the exclusion of every unregenerate man from heaven; if the honour He has declared He will put upon His Son, for dying on our behalf, is the sentence of exclusion to every one, who dishonours him; so is the work of the Spirit of God an assurance, that those who slight that work must likewise be excluded from the kingdom of glory, where they only dwell, whom He has sanctified and made meet for heaven.

Let me add one other illustration of the impossibility of every one entering heaven, who is not born again. That glorious region is filled with those, who, made perfect by grace, have learned to love their God perfectly, and are living in the perpetual worship of Him with untiring adoration, and serving Him with all their faculties; and were it possible, that unregenerate persons could be admitted to that society, it would inflict a wound on the happiness of every glorified saint. It would be like the introduction of a pestilence into the pure climate of heaven. It would be the news of discord once more introduced, of rebellion once more begun. Those glorious and happy beings, that thought they had left for ever upon earth all the collision of angry passions, and the sight of enmity to God, must see it all brought back. The sad story of Eden, the sad narrative of the fall of angels, would be renewed in heaven. Who can say, how apostate transgressors, introduced to that pure light of glory, would set brother against brother once more, once more seduce the loyal from

their allegiance, once more tempt those made perfect to transgress against their Maker, and spread a wider and wilder desolation through God's sinless universe, than even the fall of angels and the fall of man have already introduced? Say you, that they are perfect, and therefore not exposed to such mischiefs? So was Satan perfect, and his angels too, and yet they fell; Adam was perfect, with the partner of his bliss in Eden; and who can say, if the unregenerate, with all their still unchanged habits and propensities, were admitted there, how wide the contagion might spread—how dismal the calamity that might ensue? We can conceive nothing, that would more gladden the heart of a being, whose malice is complete, who knows no pity, and would drag from their height of glory those that are seated beside the throne of Christ, than to be admitted himself into heaven in the guise of an angel of light, and once more carry the poison to hearts which grace has recovered, and once more pour all the horrors of alienation against God into those spirits, that had become entirely loyal; but next to his own admission into glory, as the tempter of God's ransomed people, surely that malignant spirit would delight to learn, that those who are termed in Scripture his own children, had found their way thither, taught and trained by him, through a life of opposition to God, once more to commence that dreadful process of deteriorating God's perfect creatures, which has been so fatally exhibited through long ages of defection from Him. But God can never permit it. He who loved His people well enough to bear them up through all the trials of this life of conflict and temptation, will not let them be harassed again with all the war in which they were victorious, and all the sights of sorrow which they once lamented. Mercy to them, as much as justice to Himself, requires that the moral Governor of all exclude the unregenerate sinner from the presence of His saints in glory.

And thus every consideration concurs to illustrate the force of those plain expressions of God's Word, which declare most explicitly and most distinctly, that unless a man be born again, he cannot see the kingdom of God.

I can imagine, that a person may still cherish some desperate hope, that he may yet escape a doom, which seems so threatening, even if unchanged: because, though it may be for the dishonour of God, that an unregenerate soul should be admitted to His presence, and though it would dishonour Christ, and be an indignity to the Spirit of God, and the greatest unkindness to His people, yet if we could conceive a soul changed in the act of dying,—if we could conceive a person so changed on his passage to eternity, when his poor mortal remains were here mouldering in the dust, that then he could believe in Christ, then seek and enjoy the transforming influence of the Holy Spirit, and so come into the presence of God a renewed and glorified believer,—this, he might think, would be for the honour of that God, who should thus transform him. But, my brethren, if God has spoken distinctly that *this* is the life of change, and has declared that there is no change hereafter, may I not justly describe such hope as desperate? Assuredly God *could* have prevented the introduction of sin into this world; but He did not do it. God might, if He pleased, convert each unregenerate soul in this assembly, and in the whole world; but He does not do it. God might, if He would, draw by His mighty arm, out of the very depths of hell, all the spirits that are there, enclosed in its fiery dun-

geons; but He has declared, that He will not do it. He might even replace on his angelic throne Satan, and all his host; but He will not. And if this were a desperate hope—to be classed among those fallen beings that now for six thousand years have been suffering His vengeance, and yet persevere in their iniquity, so I tell to every unregenerate sinner in this assembly, that *his* hope is *desperate*, if the only hope he entertains is that of being fitted for glory after dissolution. This life only is the birth-place for eternity; here, and here only, is that mighty process to be accomplished, by which our fallen souls are to be made meet for heaven, and to obtain their title to it. And therefore, my dear hearers, deceive not yourselves, if any among you have been living in worldliness and unbelief, in pride and self-seeking, in disregard of the will of God—deceive not yourselves with any false hopes, but give your minds and energies at once to this, that you may be born again through the Spirit of God.

Do not deceive yourselves by the idea, that numbers contend against the fact that any such regeneration is necessary. Tell me when any great improvement has ever been produced among mankind, without the opposition of those, who have fancied that their interests were at stake. Have you ever seen, in the progress of civilization, one great improvement in the constitution of a nation or its condition, that did not meet the resolute opposition of those, whose passions and whose interests were combined against it? And if men fancy, that the only interests they value—the interests of time—are found in opposition to the claim of the Gospel, that this radical and permanent change should be wrought upon them, you can easily understand how the wise and the eloquent, the grave and the gay, should combine together to pour contempt on this truth, upon which the whole light of revelation nevertheless is shed, and which is to be viewed as among the most established, as well as most important verities of the Word of God.

Do not deceive yourselves, my unregenerate hearers, with the imagination, that you are regenerate already because you have been baptised. Were it the fact that regeneration had taken place at baptism, if it leaves you without faith, without holiness, without love, without spirituality, I should not hesitate to pronounce it absolutely worthless—a mere name—that which will leave you yet under the wrath of your Maker, and absolutely incapable of the glories of heaven. But no such change has taken place. Your own experience belies it. You *know* you were never changed by the Spirit of God, and have not yet become the children of God and the heirs of heaven. It must be wrought *now* upon you, if you are ever to reach heaven; and therefore, instead of indulging delusive hopes, at once set yourselves, as men of reason and intelligence, to seek from His hands that necessary boon.

Deceive not yourselves with the hope, that it is unnecessary, because this work appears to you impalpable and indistinct. You say you do not know what regeneration means; you cannot tell precisely what it is you are to aim at; you cannot describe to yourselves what that experience is, which you are to look for. And if I were empowered to work again the miracle, by which the blind might this day be restored to sight, would it be a reason why they should not seek to enjoy the blessed light of heaven, that they cannot describe what light is—that they cannot speak of all the experience of him, who has gazed upon the light of heaven, and has looked upon all the glories it has every where thrown

around him? They would know, that they are blind; they would know, that others tell them of the pleasures of sight which they feel; and therefore they would seek this enjoyment. And if I tell you, there is a glorious change, by which those who "were darkness" become "light in the Lord," let not the indistinctness of the change hinder you from seeking it. You know this—you love not God, you serve not God, you are not led by His Spirit, you do not trust exclusively to Christ, you have no well-founded hope of glory; and that should be enough to induce you to seek with all the energies you possess, that the blessed Spirit of the living God may number you amongst His children.

Tell me not, that the brave and the amiable and the virtuous are found without this change, and therefore you in their society may hope to reach heaven. My brethren, remember, numbers and moral worth and natural amiableness are no titles to glory, or Christ had never come. Had they been so, we might have wrought these out by the maxims of moral philosophy; but God knew, if this were all, we should be excluded from heaven, and therefore Christ came, and therefore the Holy Spirit works in the hearts of men; and if we have nothing but that which might have been attained without the work of the Spirit, and without the death of Christ, we are in a lamentable state. Princes and nobles and prelates and ministers of religion, together with the most ignorant and the most worthless of our race, if unregenerate, need this mighty change; and though you could count up all the men most distinguished for learning, genius, and virtue—those whom the world has gazed on with wonder, and treated with esteem, as became it—if still you should find them pouring contempt upon this doctrine of the regeneration of the soul by the blessed Spirit, as you value your everlasting welfare, sever from them in it; as you wish to be happy in the world of light, set yourselves at once, not to speculate, but to secure a blessing, which no words can adequately extol.

Do you say, you doubt whether any experience it; and whether it is not, after all, a mere fancy of the imagination? My brethren, that which God has said in His Word, of His people in the first age, is equally experienced by His people now. "You," says the apostle in the epistle to the Ephesians—"you hath He quickened, who were dead in trespasses and sins;" nor less can it be said of every one, who now is made a disciple of Christ. "Ye were sometime darkness, but now are ye light in the Lord;" the same change from ignorance to spiritual intelligence is experienced by every real believer. "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls"—is no less applicable to the sheep of Christ's flock in this day, than it was when St. Peter wrote. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" the description of that great moral change, wrought in them, answers precisely to what is experienced now. And though *you* may not know it, because not having experienced the change yourself, every real disciple of Christ, that has been brought to God in those years, in which his intellect had reached any measure of maturity, can remember how great that change has been, in which he passed "from darkness to light, and from the power of Satan unto God." Often, thank God, are children converted in those tender years, to which memory in after life can

hardly return; but numbers are there, who by His grace have been brought to Him at a period, when the mind could reflect upon its own processes, and could observe distinctly how great the change which was thus effected. Such was the change wrought in that man, equally eminent for piety and talent—Henry Martyn, who consecrated his life to the promulgation of the Gospel among the heathen; not till he was a successful and distinguished student at the University, did that great change come, which is recorded in his biography, and which, if we may accept the judgment of a man, who is able to pronounce with calmness and with wisdom and with care upon every other question, was a real and effectual change wrought by the Spirit of God. Such was the change wrought in Thomas Scott, not till he had become already a minister of the Church of England; then, in his own subsequent and matured view, he was on the road to perdition, had never seen the light of truth, had never tasted the influence of the Spirit of God; but, by Divine mercy, his iniquity overcome, the alienation of his heart subdued, that great change was effected, which he has recorded in his interesting and instructive narrative—*The Force of Truth*. Such was the change wrought in Wilberforce, when he had already become a member of the senate, while he was the charm of every circle, in which the play of his wit and his sense were known; it was then, that withdrawn from all the gaieties of life, struggling with all the feelings of his own nature, mastered by the power of the Spirit of God, he became a new man, and has shown how his views of Divine truth altered at once when this momentous change was accomplished, in that most useful and interesting book, which he consequently gave to mankind. Is it well, for any one to stake his eternal welfare upon the possibility that this was all fanatical, and the change imaginary, in such men as Martyn and Scott and Wilberforce, and a thousand others, all of whom experienced and acknowledged it, all of whom were able to judge of its reality and depth, all of whom have shown by their subsequent conduct that the change was as permanent as it was real? Be sure of this, that in the most unlettered mind, in the youngest child, in the most amiable as well as the most depraved, the change is of the same character, as complete and as lasting; and it must pass upon every one of us, in this assembly, if ever we are to reach the kingdom of our God and Father.

Do not, my dear unregenerate hearers, speculate upon this doctrine any more; do not merely discuss it, as though that were your principal duty. I entreat you to *act* at once. Seek it. Lay your hand on this great blessing, if it be possible. Seek that you may be thus regenerated; and till you have the perfect proof that such a change has been wrought, count yourselves among the most unhappy of God's creatures, because your attention has been most distinctly drawn to its necessity, and your hearts remain yet obdurate to its influence.

God grant, that you and I may be found, at the last day, changed by the influence of the Spirit of God; "made meet for the inheritance of the saints in light." But if we are, my brethren, be sure of this—it is not by trifling, it is not by delay, but by engaging, as men in earnest, in the prosecution of the salvation of our souls.

Sermon XI.

THE REGENERATE, ENDOWED WITH MEETNESS FOR HEAVEN AND A TITLE TO IT.

PREACHED ON SUNDAY EVENING, JAN. 15, 1843.

"*Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

These are the words of "the Amen, the faithful and true Witness:" of Him, who "sees the end from the beginning:" of Him, who is the absolute Disposer of all events: whose words are fate, whose will is executed: who says, and it must be done: the omniscient and almighty Judge, before whom we shall stand, and who will pronounce and execute our sentence. *He* has said these words, who could also declare, "Heaven and earth shall pass away, but My words shall not pass away;" and then when the rent earth and the flaming heavens have passed away before the presence of that eternal Judge, we shall hear these words continually echoing in our hearts—"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Our Lord has made His meaning most explicit, through the comments which His inspired apostles have addressed to us upon these words. We labour under no uncertainty, as to who are regenerate, and who are unregenerate; the Scripture marks which we have already examined, are plain enough; it wants but an honest mind to ascertain them all. He who through grace believes and loves, is regenerate; and he who, destitute of grace, believes not and loves not, is unregenerate. And of those who, destitute of the Spirit of God, believe not and love not, our Lord says—"Except a man be born again, he cannot see the kingdom of God."

Men may endeavour to evade the force of these words of Christ; they may contrive, amongst the multiplicity of human affairs, to forget them: they may busy themselves with a thousand occupations, and indulge themselves in a thousand amusements; but these words retain their force still. If *they* forget them, *Christ* will not; if they misinterpret them, He knows their meaning; if they endeavour to wrestle against their force, their force will be found at last overwhelming. "Except a man be born again, he cannot see the kingdom of God:" he has no title to it—he has no fitness for it. It would dishonour God the Father, God the Son, and God the Holy Ghost, to admit

him there; the universe would exclaim against his admission; angels and saints would rise up against the possibility of such admission. He will find too late, if he repents not, that "except a man be born again, he cannot see the kingdom of God."

But as certainly as the unregenerate must be excluded from heaven, so certainly shall the regenerate find admission there. The words clearly imply it; when our Lord declared, that a man who was not born again should not see the kingdom of God, He told us, that the man who *is* born again *shall* see it. If he who believes not and loves not, cannot find admission there, he who through grace believes and loves, is sure to be welcome. For as the one is destitute both of the fitness and the title, so he that is regenerate has both; he is both made ready for the glory of God, and he has obtained a title to that glory too.

What is that title? It is simply this: the merit of Christ, applied to the soul of the sinner. As heaven is filled with those, who have believed in Christ, "have washed their robes and made them white in the blood of the Lamb," and as the first characteristic of a regenerate person is that he believes—("as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name"—"ye are all the children of God by faith in Christ Jesus")—so he who is regenerate, being a believer in Christ, has the one title to everlasting life.

All those, who through grace are thus changed, have been led, in the renunciation of all other hopes, to commit their souls to Christ. Others may have speculated on the character of the Gospel; *they* have embraced it. Others may have discussed the hope of believers; they have laid hold on that hope. They have, each and all, in simple faith, committed themselves to the care of the Redeemer; convinced of sin, deploring sin, they have placed themselves humbly under the government of the gracious Redeemer; and looking for heaven only through His righteousness and His mediation, what other title do they need? Why is any one admitted to glory? Not because he has merited it, or can; not because of his confession and contrition; not because of his amendment and change; not because of his services and long endurance: these not only do not confer the title to glory, but do not in the least add to its force. The only title that can convey any man to the regions of bliss, is that he has become Christ's disciple, and that Christ has mediated on his behalf. If he loves a sinner, can that sinner be refused a place in heaven? Can the gates of glory be shut on him, for whom it is heaven's King that pleads; for whom heaven's King commands they shall be opened? How can those, who here learn to love and trust and delight in the Redeemer, be unwelcome to that world, where all love Him, and trust in Him, and delight in Him? He has said therefore of them all—"Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory;" and of them all it is said, that they who believe in Him shall have everlasting life," while they who believe Him not, must merit and experience everlasting condemnation. Nothing can diminish the title of him, who believes in Christ through grace; and nothing can add to that title. This was the one plea, by which the apostle Paul passed the gates of glory;

it was the one reason, which sustained the mind of the reformer Luther; and neither Paul nor Luther, nor any who have inherited their spirit, could find any other title, or needed any other. The very feeblest believer has the same title as the strongest; centuries of devoted service could add nothing to it. Each of those who are found in Christ, will be accepted in the last day,—nay, are accepted now,—because Christ is their Saviour. He is exclusively the cause of our salvation—the one sublime reason, for which the whole redeemed people of God will be made glorious to all eternity; and that man who is changed by grace, has laid hold upon this reason—has secured this title, availing to each believer, and will thus be accepted at the last great day. The regenerate, then, have one great qualification for heaven, inasmuch as through faith in Christ they have obtained a title to its glory.

Nor less have they all a preparedness for its joys. In the examination of the various passages of Scripture, by which it has pleased God to give to us some glimpses into a future state, not to gratify our curiosity, but to animate our hopes and guide our conduct, to show us how we may prepare to reach heaven and what is the fitness for its joys, we have seen, that these are the elements of heavenly blessedness, and these the habitual employments of the redeemed: to love their Saviour, to be holy in heart and holy in life, and to serve their God with unwearying ardour, raised above all those earthly things, which here ensnared and tempted them to depart from Him. Now these are precisely the characteristics of every one, who through grace is changed in heart.

Of each of them it is declared, that through the agency of the Spirit of God they are brought to love their Saviour. "Whom having not seen, ye love"—is the brief, but emphatic description of the whole Church of God. How can they do otherwise? Led to commit their souls to His keeping, dependent on His grace and love for everlasting life, saved by Him from the ruin which sin had entailed upon them, it is impossible that a believer should not love His Redeemer. And they prove that love by the application of every test which is available. They show it, by being zealous for His cause, by delighting in communion with Him, by friendship for His people, by submission to His will. He who reads the heart, and knows the motive of every single action, knows that they are brought to love Him. And hence each who is thus regenerate, is prepared for the employments of the brighter world, to which we are hastening. If they, in that better world, perfectly love Him, and the regenerate in this inferior world supremely love Him, though not perfectly, then are they prepared to share in the felicity of that better state, and to mingle with that glorious company, where a perfect love to the Redeemer is the element in which they breathe. He has therefore declared in His Word, that when He comes again to judgment, this is the grand criterion of those, to whom He will say, "Come, ye blessed of My Father," as distinguished from those who must be driven from His presence by the awful sentence, "Depart, accursed,"—that the one disregarded Him in His people, and the other loved Him by loving them. Whoever has attained to this grace, by the power of the Holy Ghost, is therefore "made meet" so far "for the inheritance of the saints in light," and by the sure promise of our Redeemer will one day rise to that glory.

If, again, it is the characteristic of heaven, that they are made perfect in

holiness—that there is no taint of sin remaining, then they who are regenerate by the Holy Spirit here, are prepared for their glory too. For it is the work of the Spirit to sanctify the soul; and they who are changed by grace, are made "through the Spirit to mortify the deeds of the body." There is this prevailing distinction between those who are changed by grace, and those who remain unregenerate still, that while the latter may dread the consequences of sin, and may seek to lay a restraint upon their inclinations to it, the others are through grace made to dislike sin, made to hate it for itself no less than for its consequences, and therefore to endeavour after, and eventually to attain, its entire mortification. But those who have thus learned to hate all transgression, are prepared for the employments of that better world, where it is the characteristic of their habits; and though it is said in Scripture, that "without holiness no man shall see the Lord," with equal distinctness has our Saviour said, that "the pure in heart are blessed" because they *shall* see Him. Here, then, we see, in the second place, that they who are regenerate by grace are prepared for that future glory, promised to the Church of Christ.

If, again, it is a characteristic of heaven, that "His servants serve Him;" if in that world there is no weariness in the perpetual devotedness, with which they do His will; then are the regenerate prepared for that state of felicity, because they have the law written on their hearts from the moment that they are changed by grace. Others may attempt a partial obedience to the most prominent commands of God, or those which seem to them the easiest of accomplishment; but the persons whom He has made His children by grace, aim at nothing less than the universal subjection of the whole will to Him, and the accomplishment of all His precepts through every period of their existence. They do it "not grudgingly or of necessity," but with devotedness and joy; and in proportion as grace prevails, are aiming at still more intense efforts in every portion of the service which they render. They are therefore ready for the kingdom of His glory: and He has said of such—"Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city."

And if, in the last place, it be a characteristic of heaven, that its blessed inhabitants have risen above all that is low in this inferior world, and are occupied with the spiritual pleasures and the spiritual employments of that unseen state, then is the whole body of the regenerate people of God made ready for that bliss even now, because it is the characteristic of this change, that they are "led by the Spirit." The Spirit of God dwells in each regenerate person, and influences Him, so that he yields his will in subjection to that of his heavenly Guide. The Word of God being the rule which he takes, his uniform endeavour to surrender all his faculties to that guidance, to comply with every intimation of his Father's will, is the proof that that blessed Spirit, who has effected the change within him, is still governing him and guiding him to eternal life. But by this change is it proved, that he is ready for the employments of the unseen world. "He that soweth to the flesh," the Word of God assures us, "shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." And as every one who is regenerate, thus prevailingly sets his mind on "the things of the Spirit," and seeks those oys which are at God's right hand, therefore all such are ready, whenever they

put off this mortal body, to begin the employments and the bliss of the heavenly world.

Christians thus, who are regenerate by grace, have both a fitness for the kingdom of glory and a title to it; and by both these modes of preparation, is it manifested, that they shall be received into that kingdom of glory, when they put off this mortal body.

And let us here observe, that all this is true of the whole multitude, who are regenerate by grace. The promise is not made to vigorous faith, to experienced piety, to vast and unusual attainments; but the promises are made to faith in its least beginnings, to holiness in its simplest elements, to the very first and feeblest work of Divine grace. If any one is changed by the Spirit of God, though it be a little child,—though it be one, all whose habits perhaps through a long life have been incapacitating him for the employments of the unseen world,—yet, that very hour that this change takes place by grace, does he obtain both the fitness for heaven and the title to it. The title to it assuredly, because that title is faith; the Word of God, the experience of all men, the nature of the truth proposed to us, assures us, that the moment a man believes in Christ, that moment he has the only, the perfect title to everlasting life. Years of experience can add nothing to it; it may confirm the fact that he is a believer, but it can add nothing to the title that faith imparts. It is not because a man has the merit of believing, that he is received into glory; but it is because he is a disciple, and Christ has owned him as such; and he becomes a disciple the moment he believes, and therefore, according to God's inspired Word, the moment he believes he is prepared to enter on the glory above. As plain is it, that the very first hour in which a person is changed by grace, he is also "made meet for the inheritance of the saints in light." Not in the same degree, which growing experience will bring him to attain; but still, in every one who is changed by grace, if there be not perfect love and perfect holiness and perfect spirituality, there are at least the prevailing principles of love, holiness and spirituality, and these manifestly prepare him for the employments and the bliss of heaven. Imagine such an one, however feeble in faith, however short his experience may have been in time, however imperfect in degree, called to the eternal state. He loves, he is holy, he delights in doing the will of God, he has a prevailing spirituality of mind; why should he not be ready to enter on all the employments of heaven? If he finds them delighting in the Saviour, he can delight too: if they are made perfectly pure, he can rejoice in that association; if they with an intense devotedness are accomplishing the whole will of God, he can at once comply with the requisitions of that unseen state; and if they be wholly spiritual, forgetting the things of time and triumphing over them all, so can he, who, emancipated from this body, even before that emancipation, had learned supremely to seek "the things that are above."

And therefore, my brethren, we may imagine some little child in our Sabbath School, who has perhaps been much neglected by its parents, who has perhaps not had the slightest glimpse of God's Word, coming to this asylum, where those who, as they love their Redeemer, love the souls of men, and are anxious to bring those committed to their care to know and love the Saviour too; imagine that young mind opening to the truth, convinced of sin, and at

last earnestly crying to God for salvation through the blood of His Son; and see, if you may, the proofs that the Spirit of God has accomplished the change in that little child, and made it to love and serve God through Christ. No matter how immature its faculties, whatever may yet be the feebleness of its conceptions respecting Divine truth; if one such little child has only laid fast hold of this truth—that he is a perishing sinner and Christ a glorious Saviour, and commits himself heartily to the care of that gracious Redeemer, heaven has rejoiced over such a child, and he has become the child of God and the heir of heaven.

Imagine another in the midst of us, who perhaps misled by the presumption of youth, has scorned the restraints of religion, has spent an ample patrimony and the vigour of a sound frame in the pursuits of sin, has gone to the greatest lengths of profligacy, till ruined in fortune and ruined in health, at last he hears the sound of the Gospel, and, sinner as he is, lays the whole burden of his guilt at the foot of the Cross. Imagine such an one, in the deep conviction of his sin and misery, lifting up his heart to God for salvation through Christ; and he who is ever ready to make His Word effectual, sealing it upon his mind, conscience and affections, so that changed in heart he loathes the profligacy he once revelled in, and delights in those habits of holiness, which once he scorned. However great the depravity in which he was sunk, however vast the guilt his former life had accumulated,—in that one act of faith in the Redeemer,—in that first gift of Almighty grace, is a soul saved; and he in that moment attained both a title and a fitness for heavenly glory.

Or let us imagine another among us, who has attained the middle of life, devotedly attached to the pursuits and cares of life, to accumulating year by year the riches which his assiduity and skill acquire, his heart fast tied to the emoluments and honours of life, with no thought but about this present world; upright and amiable, it may be, but with no spirituality, no godliness, no faith in Christ; apparently fast sealed by long habit and the pride of a stubborn mind, fastened down to the things of earth. Let but such a man receive the simple truth of the Gospel—that he is a perishing sinner and Christ an all-sufficient Saviour; let that truth be brought to his mind, his conscience, his heart, by the power of the Spirit of God, so that as a lost sinner he commits himself to the care of Christ, submits his will to the will of the Redeemer, and through grace believes and loves,—he too is a recovered sinner; and in that first act of faith, whatever his past habits, and however fearful the possibilities, nay, the probabilities of his ruin previously, has that man at once attained the fitness for glory and the title to it.

Without this change, the most finished specimens of human excellence, those to whom men look as the models which all that are prudent and wise and upright ought to imitate, are far from God and glory. We may imagine a man with an ample mind, with fixed principles, who has received a sound education, and from it has gathered higher principle than men of the world usually display; we may imagine him apparently faultless in the relations of life, with as much gentleness as sterling integrity, esteemed by one class and beloved by another, and deservedly honoured by both; yet if that man neither believes in Christ, nor has learned to love God, nor is made holy in heart, and

has no spirituality of mind, then is he as far from glory, as utterly excluded from the possibility of bliss hereafter, as if not one of these virtues had ever adorned his course. But while, on the one hand, no unregenerate person can either have the fitness for heaven or the title to it, there is not one among those that have undergone this change, who is not both prepared and entitled to enjoy the bliss above.

And if, my brethren, the danger of the unregenerate serves to fasten on our minds the importance of this great gift—a change of heart, so may the blessedness attached to that change animate us to seek it; for the whole happy company of those who are thus rescued, will at last meet in that bright and better world, to which I trust the grace of Christ will bring many amongst us. To that world are all tending, who are the best, and the purest, and the kindest, and the noblest, in this fallen world. It is a goodly company, that are travelling thither, small as their number may be, compared with the earth's millions. All those, upon whom the grace of God the Spirit has descended, who have been sanctified by faith in the Redeemer, and are adopted as the children of God, are hastening on their way thither. From every part of this island, so favoured with religious light,—from England, Scotland and Ireland, are they year by year travelling to that eternal city; with our brethren also in Roman Catholic France, those who still from the days of the Reformation have maintained the purity of the faith, and in the midst of Papal France are still holding forth the light of the Gospel. The members of those small reclaimed Churches, that have been gathered to Christ by the efforts of the Evangelical Societies of Paris and Geneva; those brethren in the Lord, who in the lovely vallies of Piedmont, and amidst those craggy rocks, which have so often witnessed the sanguinary and reckless invader desolating a peaceful land, now in their humble cottages utter their hymns of praise to the Redeemer they have learned to love; those who through Switzerland still worship in the language of their Reformer, Calvin; the successors of the men, who were found faithful at the Synod of Dort, and those who in Germany, fallen as it is in many places, still are faithful to the memory and the spirit of their Reformer, Luther; those brethren of Christ, upon whom in the United States has descended the spirit of Eliot and of Brainerd, of the Tennants and of Edwards, and who are still labouring to promote His cause in their extended and blessed missions; our sable brethren in various parts of the world, gathered to Christ by the efforts of His faithful evangelists; the confessors of Christ in the unhappy island of Madagascar, where He has been honoured in the blood of many a martyr, and those who in the South Sea Islands are following in the footsteps of their Evangelist, Williams; those who in Burmah or New Zealand have, by the labours of Christ's followers, been brought to witness a good confession; our brethren in India, and some even of the almost uncounted millions of China, who have received the faith:—they are all tending to the same celestial city. However various in dialect and colour, however distinguished by clime and language, or even by the prejudices which disunite man from man, still all are marked by this one seal of God—that they are regenerate by grace; regenerate by grace, they shall therefore soar to the heights of glory; and if angels and men rejoice over one sinner that repents, imagine the affectionate congratulations with which heaven is welcoming those thousands, from

every part of the known world, to that kingdom of Christ's glory. To belong to them, my brethren, is an honour and a joy so great, that we may well rejoice if men cast out our name as evil for it. If we may but be attached to this blessed assembly, "whose names are written in heaven," no matter how much dissevered from those, who know not the Gospel or dishonour it here below.

If, brethren, you are found amongst this blessed company, then while you rejoice in your own privileges, seek with the zeal which becomes the followers of the Lamb, to make known this blessing to others, and impart it if you may. Say to the careless and the cold—"Come with us, and we will do you good; for the Lord hath spoken good concerning Israel."

If I address those, who are altogether doubtful as to their condition, and know not whether as yet their hearts have been changed or not, oh! endeavour by all the means in your reach to dispel that doubt for ever. If you want stronger faith, and more ardent gratitude, and more decided holiness of heart and life; if you wish to serve the Lord more steadfastly, and to follow after the blessings of eternity with more spirituality of mind; then seek from God the Spirit, that that work may be decidedly accomplished in you, through which all the characteristics of a redeemed and saved sinner may be seen more fully in you.

But if there are those here—and again I must express my fears that there are many—who with various amount of religious knowledge, and approving to a great extent the doctrines of the Gospel, have nothing better than that cold approbation to allege as the proof that they have been born again; in whose hearts there is a prevailing earthliness; who never yet have learned by grace to mortify each secret sin; who have not yet been taught of the Spirit to love the way to heaven, as they love the hope of heaven itself: then, my dear brethren, once more I do beseech you, by all the means in your power, to seek the attainment of this Divine boon. "Ye must be born again." Nothing less will ever satisfy the longings of your nature; nothing less will ever shield you from the just indignation of your Maker; "ye must be born again." And I pray you, to take care that you do not substitute a discussion of the truths of the Gospel for their enjoyment in your own experience. What should you think of a company of persons, confined in some dismal dungeon, secluded from the light of day, with the bars of a hateful captivity around them, who without seeking to escape from its damp and darkness, should amuse themselves by merely discussing the various modes of escape, which had been attempted by others? Would not every one in such a situation, with all the energy of his nature, seek to snap the chain that bound his free limbs, and to withdraw the bolts which fastened him within the hateful gloom, and look for the dawn of the day that would set him at liberty for ever? With the same practical earnestness, with the same resolution of spirit, seek, my brethren, not to discuss the nature of the change, but to experience it yourselves. Be determined, that if it is within your reach, you will "be born again." If there is one in this congregation that is now far from God and holiness, oh! that I could persuade him from this night to adopt the resolution, never to cease from his endeavours to obtain this blessing from God, till the blessing be won. Of the means which you may employ for its attainment

I have yet to speak; I would confine myself now to this thought—that you resolve to attain it.

If, my dear hearers, you that are yet living in worldliness and folly, are but persuaded that this change is necessary, and do but feel how entirely it has to be accomplished in you, then there is much hope that ere long you may be set at liberty, and both attain the title to glory and the fitness too. When we look at the recorded instances of this work of grace in Scripture, they are enough to animate the sluggish, and to cheer the despondent. By this grace of the Spirit of God, the dying thief, though his life had probably been spent in crime, which at last exposed him to the full vengeance of the outraged law, yet in his last hour experienced that total change, through which he was at once prepared for glory, and obtained the right to enter there. The covetous Zaccheus, accumulating wealth by exaction and oppression, yet in that happy hour when Christ visited him and called him to attend to the truth, opening his heart to that which he heard because God the Spirit rendered it effectual, notwithstanding all his past habits of deep-rooted earthliness, of selfish dedication to accumulating gains, was enabled that very hour to confess Christ, and becoming His follower obtained the right to glory and the meetness for its enjoyment. And look at one other case, apparently still more hopeless than either of the former: the self-righteous persecutor, the bitter blasphemer, the man whose knowledge, whose presumption, whose decision of character, all whose worldly interests, all whose ambitious projects, seemed to render it impossible that he should become the devoted disciple of the Redeemer, was yet conquered by that mighty Spirit, who made the Word of Christ effectual, that day when near the walls of Damascus, reduced to the condition of a humble suppliant he cried out, "Lord, what wilt Thou have me to do?" If the vicious, who find their type in the dying thief,—if the worldly and covetous, who find their example in Zaccheus,—if the self-righteous formalist, who find their predecessor in the persecutor Saul,—may thus by Divine grace be converted and gathered to Christ, how much more those amongst us, whose lives may have been eminently moral, whose characters may have been gentle and dignified, in whom there may have been nothing of that worldly lust of gain, who perhaps from their childhood have received correct notions of the Gospel, and are evangelical in profession, if not in experience! Observation shows, that from these classes are the largest numbers gathered into the Church of Christ: and as you have reason to hope, that numbers amongst those whose hearts are not yet changed amongst us, are of these classes, therefore the more earnestly should you pray—and we all should pray—that this work of grace may be seen amongst you, and that you, my brethren, one and all, may be brought to attain a right to heaven and a title to it, by the power of the Spirit of God.

Once more then, I beseech you, be in earnest. Arouse yourselves to employ all proper means, private and public, within your reach, that you may secure this momentous change, by which all your restlessness may be exchanged for peace, your fear turned into a glorious and abiding hope, and you may be made ready for "the rest that remaineth to the people of God." Imagination cannot depict its joys. There is health for the sick; there is rest for the weary; the collisions of life there end in peace; there is friendship, enough for the most

affectionate; there is knowledge, more than ever beamed upon the fancy of all, who have thirsted for it here in vain; there is strength of principle, that shall know no decay. And there is no more temptation there, nor disappointment, nor death. The curse never enters; and its blessed inhabitants, made holy, and happy too, enjoy in the presence of the Redeemer a perfect immunity from ill, a perfect bliss, and an eternal contentment. Who would not labour hard and long, to obtain a portion in these joys? Take care, my brethren, that no deception robs you of them. Take care, that you do not indulge in fatal delay.

Sermon XII.

THE MEANS OF BECOMING REGENERATE.

PREACHED ON SUNDAY MORNING, JAN. 22, 1843.

"*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

Regeneration being a great moral change, which affects the opinions, the dispositions, the affections of the mind, the habits which we form, and in fact renders men "new creatures in Christ Jesus," it is so essential, that without it it is impossible that a man should reach eternal glory; and if he possesses it, it is certain that he will reach it: our blessed Saviour having declared, that unless a man be born again "he cannot see the kingdom of God," and many concurrent passages assuring us, that those who receive this inestimable blessing, will be gathered at last into the kingdom of their God and Saviour.

No earthly blessing can be comparable to this. No duty can be so urgent, as that of seeking its possession. And if in this congregation there are many—perhaps many *hundreds*—who have never yet received it, there can be no question more important for their welfare, than the means by which they may seek to attain this invaluable gift of God.

To this point let us direct our attention now: lifting up our hearts to God, that it would please Him to accomplish this change in that portion of this congregation, who are yet in an unregenerate, and therefore lost condition; entreating the Almighty, that He would make His Word effectual, to throw down at once and for ever those otherwise insuperable barriers, that rise up between every unregenerate and therefore unpardoned soul in this assembly, and that eternal glory, for which we were created.

'By what means,' may each one ask himself, 'can I, yet unchanged, yet unpardoned, yet opposed in heart to the attributes of God and disobeying His will, accomplish this immense change, by which I may be "a new creature in Christ Jesus?"'

The context points out the grand agency, by which that work is to be accomplished. It directs every one, who upon serious comparison between his experience and the declarations of the Word of God, finds that he is yet unregenerate, from what source he should at once seek this blessing. "Verily,

verily I say unto thee," added our Saviour, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If he has never confessed Christ or been dedicated to Christ by His own solemn ordinance, at once let him seek admission into the Church of Christ by that external sign; refusing to confess Christ, he perishes. But the external sign cannot change him; and unless he be "born of the Spirit" as well as born of water, "he cannot enter into the kingdom of God." The Spirit, then, is the agent, by which this change is to be effected; it is from the Spirit of God, that he must expect to attain it.

The Scripture repeatedly directs our attention to this fact: that it is the power of God alone, that accomplishes this universal change. "Which were born," we read in a passage, to which we have several times had occasion to refer—"which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "It is God, that worketh in you to will and to do." "Of His own will begat He us." He, and He only, then, accomplishes this change. "Not by works of righteousness which we have done, but according to His mercy He saves us, by the washing of regeneration and renewing of the Holy Ghost:" by that change of heart, which washes the soul from the pollution of sin; by that renewing of the Holy Spirit, which never forsakes the man till he recovers his lost perfection. God the Holy Spirit is alone the author of this change; and if it is to be accomplished in any unconverted person here, it is this Divine agent, that must accomplish it.

Except He consent to influence the heart of man, all external means fail; all the most powerful motives are lost upon his adamantine heart. Every threatening attached to a broken law, every hope proposed to him in the Gospel, all the discoveries of Divine love in providence, nature and grace, all the prospects of everlasting glory, and the revelation made to us of the horrors of the lost—they are all absolutely powerless on the obdurate heart of an unconverted sinner. Never in a single instance have these powerful means accomplished the change of an unconverted sinner. Whatever may be the merciful providences, which surround him, and seem to beckon him and to lead him gently on to happiness and heaven, they are all cast away on the worthless and ungrateful heart. He may attend the various ordinances of religion, he may have the Word of God in his hand, he may be urgently entreated to seek an acquaintance with it by pious friends, he may witness the most blameless examples, he may be solicited by the most attractive friendships; but all these leave the stony heart yet stony, nor in a single instance in this wide world has it ever been found that these means alone have accomplished the regeneration of a single unpardoned sinner. He whose prerogative it is to act at pleasure on the heart His power formed, who can touch the most secret springs of feeling when and how He will—He it is, who must give to man this regeneration, which is to make him the child of God, the disciple of Christ, the peer and brother of angels, the heir of glory.

If, therefore, any man denies this work of the Spirit, he has every reason to believe he will be lost; because, dishonouring the Spirit of God, against the plain declarations of His Word, he must expect to be overlooked and condemned. If any man slight this agency, he dishonours the Spirit still; and he must expect, that the Spirit of God shall mark him out, not for glory, but for

vengeance. It is the duty of each man, who finds by a comparison of his life with Scripture that he is yet unchanged and in his sins, at once to forego every other hope of conversion; not to look for it to any means he has used or can use, but to turn himself at once to this offered remedy, and to seek the renewal of his heart by the Holy Spirit. And if that infinite Spirit condescends to make the heart of man the temple of His presence, with what profound humiliation, with what adoring reverence, with what dutiful assiduity, with what earnest, persevering supplication, should every such object of mercy seek for this great blessing—the renewing of his heart by the immediate influences of God the Holy Ghost! If any one here hopes to be changed, it is in this channel his hopes must run. If any one unconverted person in this assembly would not perish, *this* is his salvation: God the Holy Ghost, in answer to his fervent, earnest prayer, renewing his heart and making him a child of God.

We are, however, further guided by the Word of God to observe the instrumentality which the Spirit uses. Upon this subject has it pleased God to pour a light, no less clear than on the former. His Word directs us to the Agent, by whom the change is accomplished; it speaks also of the means to be employed.

Those are born again, who are led by the Spirit of God to use aright that Word which He has inspired, that revelation He has given to guide men to glory. But the principal truth comprehended in revelation, and by which our hearts must be changed, is the revelation of the glory of God, as it appears in the face of Jesus Christ. "He shall glorify Me," was the promise and prediction of the Saviour, "for He shall receive of Mine, and shall show it unto you;" and if all things are Christ's, and therefore this promise comprehends the employment, which the Holy Spirit condescends to make of all the revealed truths of the Gospel, the capital truth, the truth which beyond all others is proper to convert and sanctify, is the truth of Christ Himself. "I am the way, and the truth, and the life; no man cometh to the Father but by Me." His promise, therefore, was that the Spirit should take of the truths relating to His Person and His work, and manifest them to the soul. Christ crucified—risen—exalted—and returning to judgment is the great truth, by which the sinner's heart is to be at length overcome. But this revelation of Christ is not made directly to the soul, but through the instrumentality of the inspired Word. It might have pleased God to reveal the truth immediately to every believer—as some have fancied that He does; but on the contrary, having given the perfect revelation of His truth and will in the Holy Scripture, it is by this Word that Christ is revealed to the soul. "Sanctify them through Thy truth; Thy Word is truth." "Of His own will begat He us with the Word of truth." "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word." "Being born again, not of corruptible seed, but of incorruptible, by the Word of God."

This, then, is the appointed instrumentality, never to be dishonoured with impunity—never to be overlooked without ruin. As needful as it is to have the agency of the Holy Spirit, with a view to this change, so necessary is it to have the truths of Scripture impressed upon the mind, conscience and heart. It may be by the use of the Scriptures in secret, while an awakened sinner meditates them day and night, that he may there find truth. It may be by the public

exposition of them ; according to that declaration of the apostle to an uninspired teacher—" Take heed to thyself and to the doctrine, for in so doing thou shalt both save thyself and them that hear thee." It may be by the summaries of Divine truth, taken out of Scripture, and comprehended in the writings of sound and godly authors. It may be by the impressive exposition of Scripture in the simple conversation of any Christian friend. But in one form or other, it is Scripture—and Scripture only—which the Lord employs to change the heart of man. And if men turn away from these means, they perish. Not the experience of one, or of thousands, proves it ; but the wide-spread experience of that portion of Christendom, upon which a death-like torpor—upon which a worse than Egyptian darkness has descended, because they have dishonoured God's Word. No writings of men, however ascetically devout,—no authorities of men, exalted almost to an equality with Scripture,—no Church forms, no ordinances and inventions of men,—none of the moving sounds of music, nor the pathetic tones of poetry, ever yet changed a human heart, or ever will. This one instrumentality God honours—His truth as simply expounded as is possible : with no flowers of human embellishment to hide its glory and destroy its force, but the Scriptures of the living God brought home in all their simplicity and more than human force to the minds and consciences of men. If any man disregard these divinely appointed means, then by all those passages which declare that the new birth is accomplished by the Word of God, he may see a distinct warning, that he will remain floundering in eternal error till He perishes. He may follow what theory of fancied truth he pleases,—there is no authority and no instruction, which can be a substitute for this. If he follows the guidance of living authors, if he consults the authority of any individual Church, if he vainly seeks to learn the teaching of the universal Church, God's Word being disregarded and therefore its Author dishonoured, that man must not look to obtain any change of heart. It is the Spirit, that accomplishes it ; and He accomplishes it by the power and force of Scripture.

But while we are called to use this great means, God's appointed instrumentality, we must remember, that there are many habits in the life of an ungodly man, which for the most part incapacitate him from using Scripture well, and which must be removed by those preparatory efforts, which he is capable of making. Levity, worldliness, pride of heart, the fear of man, a bad conscience, are exceedingly ill preparatives for a serious and effectual reading of the Word of God. And therefore we further find in this Book, that as means which the Spirit of God blesses, a man who becomes acquainted with his ruined state and desirous of being changed, must at once lay aside his external acts and habits of transgression. " Wash you, make you clean," is the exhortation of God by His prophet to the Israelites—" wash you, make you clean ; put away the evil of your doings from before Mine eyes ; cease to do evil, learn to do well." " Break off thy sins by righteousness," was the exhortation of an inspired prophet to a man threatened with destruction. " Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord" —is the gracious invitation of that passage of Scripture, read in the Lesson for this day. This, therefore, is the first means, which a man at once must seize if he wishes to have his nature changed. Let him break off his habits of known sin. Let him not dare, as he would escape the just and eternal anger of his

Maker, to persevere knowingly, deliberately, intentionally, in the commission of known sins.

In the next place, the Scripture directs such an one, at once to enter on a course of duty. The direction given by our Lord to this class, as gathered from what He has declared of the unprofitable servant in the parable of the talents, (that is, of a man yet unconverted though he bears the Christian name,) is—"Thou oughtest to have put My money to the exchangers;" in other words, thou shouldest at once have used the various gifts and talents thou hadst received from the providence of God, to fulfil His will. Let me, therefore, remind every one in this congregation as yet unchanged, that if he hopes for a blessing from God, he must at once begin to act as a religious man; to form the external habits which become a religious man; which become a man, who hopes to be a child of God and an heir of heaven. Let him employ his time, his money, his influence, conscientiously, if thus he may obtain a blessing from God.

Let me add, that the Scripture directs us, if we would experience the blessing of God, to forsake the society which we find ensnaring. If a man really wishes his heart to be changed, then he must choose for himself the associates that may lead him to God, and not those that may divert him from salvation. "He that walketh with wise men, shall be wise; but the companion of fools shall be destroyed." The unconverted man, who is awakened to a sense of his condition, may forsake the society of the ungodly, and may often place himself in the society of those that fear God.

And so let him use the various ordinances of religion; take care to hear the Word of God preached, to keep the Sabbath day holy, to secure to himself leisure for reading and for thought, and to moderate all those habits of life, which would otherwise engross him and steep him in worldliness.

In the use of these means he may hope for a blessing. Because they are meritorious? No; there is not in the whole use of them the least character of merit; they are simply the workings of an enlightened self-love; there is in him nothing godly, until his heart is changed by grace; they are the mode, in which he is to seek salvation. Because there is in them an intrinsic force to convert him? No; there is in them no such force, and a man might employ such efforts for centuries, and would remain still, if, unaided, as far from God as before. But they are an expression, a reverent expression of his wish to receive grace—of his desire to be saved from wrath; they show that he would place himself in the way of duty, in which path alone he may expect the blessing of Heaven. If any man is conscious that he is yet an unchanged and unpardoned sinner, then in the use of these various habits, coming to the Scriptures of God with reverence and seriousness, combining with the assiduous search after truth earnest and persevering prayer for it, he is to look for a change of heart from the immediate power of the Spirit God, rendering those means effectual. And I believe, that no man has ever persevered in the use of these means and remained unblest. Let each in this congregation, who believes himself yet unchanged, at once embrace those directions of the Word of God.

But supposing them used, it is a question interesting to all who investigate, what is the actual process, by which the Spirit of God renders these means effectual, and accomplishes this change of nature.

There is doubtless much of sovereignty in the work of that Divine Agent; He changes when and how He pleases. And there is much of diversity in the experience of those who are changed. Fear is sometimes more prominent in one, and hope in another; one man has passed through a mental conflict, so severe as almost to shake reason from its seat, and another at once believes and is at peace; one man is led by the sublime description that the Gospel gives of happiness and glory, and another has his mind fastened upon the fearful penalties that attach to his yet unregenerate condition. And these diversities are endless. Yet there may be found, as we have already indeed noticed from many passages of Scripture, an agreement in the experience of all who are changed; and it is to these elements of the change, to this characteristic experience of every person renewed by the Holy Spirit, that I would now for a few moments direct your thoughts.

In the use of those various means before described, the Spirit of God meets with the unconverted sinner, and draws him to Christ. In the first place, he accomplishes in every person on whom His love is set, that change, through which, before self-righteous, proud and unhumbled, he is brought to the unreserved confession of his sins. This is accomplished by setting before men the work and the person of Jesus Christ; so that each sinner, who is eventually changed, can say, as did the apostle Paul, that God has "revealed His Son in him." Before that work of the Spirit, he cannot see the glory of Christ. He may perhaps resolutely deny the principal features of the work of the Son of God; may, with daring hardihood, deny His Deity; may question the fulness of His grace; or if he acknowledge all the doctrines that are revealed in Scripture respecting our Lord, still can see nothing attractive in them all. His eye is closed to the real glory of the Redeemer. But it is the office of the Spirit of God, to reveal Christ in the soul, and to make a sinner see something of the astonishing love, faithfulness, purity, truth, condescension, Divine goodness and all-sufficiency, which appear to every believer in the work of Jesus Christ. By this he is led to see the guilt of his past neglect: "He shall convince the world of sin, because they believe not on Me." Other sins are brought to his notice too, but he is principally convinced of this—the damning guilt of having neglected, despised and rejected the Son of God, coming down to die for his guilty and miserable soul. By this is set before him, further, the character and attributes of God. "I have manifested Thy name unto the men which Thou gavest Me out of the world"—was the declaration of our Saviour. Not that they had not the theory of the Divine attributes long before; but it was the person of Christ, the work of Christ, and the instruction which Christ gave, rendered effectual by His Spirit, which accomplished that prediction made seven hundred years before—"It shall come to pass, that in that day My people shall know My name." In the work of Christ the Holy Spirit teaches the sinner, now under His instruction, that God is glorious as revealed in the cross; and hence can all believers say, "We know that the Son of God is come, and hath given us an understanding that we may know Him that is true." Previously all the deductions of natural religion failed materially to influence the heart, and the rebel remained rebellious still; but now, instructed in the Gospel, the sinner sees something of the supreme glory of the ever-blessed God, and acknowledges in consequence the unspeakable ingratitude and debasement of having

lived in opposition to Him, so that he now distinctly sees, that for that guilt he deserves to be condemned. Formerly he struggled against the conviction of his sin; he was ready to palliate every offence, to repel every charge with indignation; or if he acknowledged, as forced by evidence, the general truth that men are condemned for their iniquity, still did his self-righteous heart resent every charge brought home to him individually, and he could not endure the thought that he was a perishing transgressor, lying at the mercy of God—who must be beholden to infinite mercy for his deliverance from hell, as much as the dying thief, who had not one hour left him, in which he might atone for the past. But thus influenced by the sight of the glory of God, the effect upon each sinner's mind, brought under the teaching of the Spirit, is the effect of that similar discovery to the patriarch Job, when he said, "Behold, I am vile;" the experience of every taught sinner is the same with that of the prophet—"I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." Thus taught the glory of God, the man sinks into deep humiliation—into a sense of his absolute nothingness before God, and acknowledges at last how just it would be, that he should be wholly and irrecoverably condemned. He does not, as some have fancied, consent to be banished from God; this would argue, not piety, not even submission, but ingratitude and rebellion still; it would make him rather approach the condition of the lost, than the condition of the saved. No man is called to be content to be lost; to be content to dwell in everlasting depravity, opposed in heart to his Maker. But every taught sinner is brought to acquiesce in the justice and the goodness of God's decrees, and to acknowledge, that if he perishes, he perishes according to his desert. And now are set before a man usually the various transgressions of his past life, which formerly seemed to him so slight; and they appear as a mountain load, enough to crush him to perdition. And while others can plead their natural corruption as an excuse for sin, and almost charge upon their Maker that natural corruption, a man taught by the Spirit of God will plead it just as David used it, to aggravate his iniquity, and to make him feel more deeply his deserts: "Behold I was shapen in iniquity, and in sin did my mother conceive me"—'my whole nature is defiled.' He acknowledges each particular transgression, like David: "I acknowledge my transgression, and my sin is ever before me." But his thoughts pass beyond the acts by which he has sinned, to dwell upon the total corruption of his fallen state, making him feel that the whole heart is defiled, every faculty rebellious, the whole will erring, everything in opposition to his Creator, and that by this total depravity he is fitted for the companionship of those that are wholly depraved, and for none besides. And thus the man that is taught by the Spirit, at last comes to yield himself up, as a ruined transgressor, into the hands of God's sovereign justice. All his excuses have perished; all his hopes, derived from himself, are swept away; he *has* done nothing to deserve God's favour, and he sees that to all eternity he *can* do nothing; he is a lost transgressor, who, if he is saved at all, must be saved by a mercy that is infinite,—must be saved by the merit of another, not his own, and by that mighty grace, that can alone rescue him from his deplorable corruption.

When this step is taken, a man is prepared for the next. God the Spirit then

teaches him to long with a desire for salvation, which is more or less intense, which has more or less of emotion and of perturbation in it, but which is in every case inextinguishable and prevailing; which leads a man to "seek first the kingdom of God and His righteousness." Such an one, taught at last that he is a perishing sinner, when led by the Spirit, now seeks an interest in Christ. Every other hope has vanished from his view; but there remains one glorious, solid hope, upon which all the billows of his own depravity beat in vain, and cannot move it, and all the threats of the law, like a fierce tempest, blow around it, but they cannot shake it. That one hope yet remains—that rock for his storm-stricken soul, to which he looks, after which he longs, to which he endeavours to climb. That one hope remains—"the hope set before him in the Gospel;" and to it the Spirit of God directs all his thoughts. It was under this feeling, that the three thousand at Pentecost exclaimed, "Men and brethren, what shall we do?" The same dread of destruction and sense of guilt compelled the jailor at Philippi to cry out, "What must I do to be saved?" And when that feeling is once produced by the consciousness of guilt, then it is that there arises in the mind that prayer, taught of the Holy Ghost, which will take no denial. He it is, as the apostle tells us, who "makes intercession for the saints according to the will of God;" who intercedes for them "with groanings which cannot be uttered." Those ineffable longings after the favour of God, the purification of the nature, the justification of the person, acceptance with God, adoption into His family, and the possession of glory, prompt the sinner to seek the blessing of God, just as the Syrophœnician woman sought it, when she minded no repulse. Others are content to make their formal prayers, as though they might merit God's approbation; a convinced sinner can never admit the thought for a moment into his mind; every prayer seems defiled, imperfect in intensity, imperfect in motives, unacceptable in all things; and he only asks, because he is a ruined sinner, for mercy to be bestowed through a glorious Saviour. Taught by the Spirit of God, he now begins to wrestle, as the patriarch Jacob of old with his Divine visitor at Penuel: saying to Him, from whom he fears yet to be cast away, "I will not let Thee go except Thou bless me." His salvation appears to him "the one thing needful." And now God has fulfilled to him that promise made to His Church—"I will pour upon the house of Israel the spirit of grace and of supplications." These are real prayers, prayers urged by his necessity, prayers taught of God; prayers, therefore, from which the gracious Creator, who has invited supplication, will never turn away.

This step, then, in the process, leads to the third: the man that thus longs after salvation, because convinced of sin and ruin, is led by the gracious Spirit to embrace with all his heart and soul the offer of salvation. It is the prerogative of the Spirit, to impart to the unbelieving heart the faith that draws to Christ; "the fruit of the Spirit is faith;" "whosoever hath heard and learned of the Father, cometh unto Me;" no man can come to Me except the Father which hath sent Me draw him." It is His work then, when a person longs for salvation, not to permit his mind to be diverted to any other blessing, or to seek this blessing in any other way, but to lead him to seek it in the finished work of Christ Jesus. A man may have the deepest convictions of sin, and may have a longing for deliverance from wrath, more urgent, more intense than language can describe, and yet, as has often happened, he may stop there; those convic-

tions may never bring him to the one saving step. They are convictions, but not conversion; it is a work of nature, not a work of grace. Natural conscience has been acted upon, because the natural understanding has been enlightened; he has seen something of his guilt, felt something of "the powers of the world to come," tasted something of "the good Word of God," and these things have led him, in the exercise of his natural faculties, earnestly to wish that he may escape that hell, on the very brink of which he justly perceives that he is tottering. But by and bye the allurements of the world come in; he becomes accustomed to these fears; the heart grows indurated under their influence; and the first temptation perhaps diverts his thoughts, and he goes back to the world from which he has escaped, as "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," and he begins to be sceptical of all religion because his own has been false. Alas! alas! for such miserable persons: of all monuments of human depravity, the most awful. But when the Spirit of God is teaching a sinner, He does not suffer him thus to turn from those convictions, which were meant to lead him to Christ; but the law becomes that man's "schoolmaster to bring him to Christ," and he sees no escape from its threats but in believing on the Son of God; and led by the Spirit, he sees the completeness and glory of that simple, effectual, holy, Divine method of salvation, about which erring and criminal men make so many mistakes, against which men employ so much perverted learning, but which each man taught of the Spirit, embraces as the only method of salvation, which harmonises God's glorious attributes and meets the sinner's dire necessity. He clings to it as the drowning man clings to the only plank, upon which he may yet escape to shore; he looks at it with longing and with gladness, as the one divinely appointed method, which secures all the objects of redemption, which masters sin, and conquers Satan, and beats down the world, and glorifies God, and may carry the sinner in triumph into heaven. He believes in Christ; and now he can understand, as taught by the Spirit of God, the meaning of those words, which before, only seemed to gleam on his natural intelligence—"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Yes, every taught sinner can say—'He is just in pardoning all; Christ has merited it well; and in coming, in the renunciation of every other hope, to the cross of Christ, I avail myself of a plea, better than that possessed by the holiest and the wisest, better than that possessed by the sinless angels; none of them has a plea for God's mercy and love like this—His Son has died and I have placed myself under His sheltering care.' Gratefully, then, he commits himself to Christ. His whole soul accords with this method of salvation. Not only does it commend itself to his reason; not only does he see, point by point, how exactly it harmonises with all the reason God has given to man, and with all that we might expect from the attributes of God; but he feels, to his inmost soul, that it is just the salvation that meets his case, which provides for indefinite and ever growing gratitude, which sinks to the profoundest and eternal humiliation; which, if anything, can effectually turn from sin; by which, if he once embrace this salvation, he is treading the firm path, which leads to everlasting glory. And thus he believes. He "hath heard and learned of the Father," and he "comes to Christ;" he has received

the influence of the Spirit, and the fruit of that Spirit is faith; and believing in the Son of God, he is a child of God, and is admitted as a member of His family and the heir of His glory.

And then, (though here I must not dwell, having detained you too long already, it is by this that the Spirit of God leads the now renewed person to a gratitude he never felt before; makes him to take delight in the commands of God; brings him to that holy obedience, which is the requisite characteristic of the renewed mind; and never leaves him, till that regeneration of heart, which is the beginning of the new and spiritual life, is completed in the entire renovation of the man, when he re-attains to the lost image of God, and is conducted through grace to glory.

Now, brethren, let me ask you solemnly, whether this blessing, granted in the diligent use of these simple and divinely appointed means, is not great enough to prompt every one in this congregation, who has hitherto led a worldly life and retained a prevailing worldliness of temper, to seek beyond all other blessings that he may obtain this.

And if I may assume, that some at least of the careless members of this congregation, do feel an awakening earnestness about their salvation arising in their minds, as I shall speak to you this evening (please God,) upon various considerations that may quicken you to that course, let me beseech you now, that you will not put away the thought of all these appointed means, but will at once enter on the use of them, if you hope to be saved. Let me beg you to apply to your individual cases, through this week, immediately from to-day, those various methods God has directed you to employ. At once break off every habit of sin; at once begin to set yourselves to serve God by all the faculties you possess; at once leave all associates, that divert your mind from truth and duty; at once place yourselves, as far as you are able, in the society of those, who would encourage and strengthen you to turn to the living God; at once begin diligently and seriously to use with much thought and prayer the various ordinances of religion. Above all, seek to understand the Word of God; read it with care and patience; take time for its perusal day by day; when you come to the house of God, let it be with a practical, decided feeling of mind, that you will know something more of the will of God, as revealed in His Word. Look through all the pages of Scripture to Him, who is its chief glory: strive to discover there the revealed glory of Jesus Christ, as an all-sufficient Saviour for your souls. And from that endeavour to perceive your guilt; do not blind your minds to the aggravations of your past neglect; do not strive to appear to yourselves less criminal than you are. And through all these means, if you would not be wholly disappointed—if you would not pass perhaps the crisis of your lives, in which you may come the nearest to God,—if you would not throw away the emotions, that may have been excited for your eternal welfare,—take care that you look to God the Spirit, and to Him only, with the utmost simplicity and the most entire faith, that He would accomplish in you, while you use devoutly and dutifully these various appointed means, that change of heart, which, although you merit it not, He is ready to give; and in which you become an heir of all the privileges of the new covenant, enjoy at once the fatherly love of God, and may take with all your believing brethren in this congregation, that often narrow, sometimes arduous, but always peaceful path, which leads through duty on earth to glory in heaven. To which may His own grace bring every member of this flock, for the sake of Jesus Christ our Saviour.

Sermon XIII.

CONCLUDING REMONSTRANCE WITH THE UNREGENERATE.

PREACHED ON SUNDAY EVENING, JAN. 22, 1843.

"*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—John iii. 3.

Once more, my beloved brethren, let me recall your attention to these solemn words of our Saviour Christ. Once more let me remind you, that our Lord has here declared, that the unbelieving must be led to believe in Him, the alienated must learn to love God, those that are unholy in heart must obtain holiness, those who are disobedient in life must learn to obey, the earthly must become spiritually minded; for this change alone can introduce them into the privileges of the new covenant, and give them either the title to heaven or the fitness for its enjoyments. Once more let me remind you my hearers, that our Saviour has distinctly declared, (and His word shall stand,) that unless a man be born again, "*he cannot* see the kingdom of God." He has left no room for mistake; if we are in earnest to know His mind and will, it is explicitly enough declared. Unless that change passes on us, we die; if we *are* thus changed, we obtain the title to heaven and the fitness for it. He has left no place for evasion or mistake. And the means are as plainly revealed, as the end is declared to be necessary. We are called to give up known sin, to engage in known duties, to depart from corrupting associations, to use with diligence the ordinances of religion, especially to read and reflect on the Word of God, with prayer; thus to seek an acquaintance with the glory of Christ, and to depend for that attainment on the constant aid of the Holy Spirit. In the use of which means, we may attain regeneration; in the neglect of which means, we forfeit and lose the blessing, and with it all that magnificent train of consequences, which the revelation God has given has unfolded to our view.

And now I have first, this evening, to ask one simple question. I have to ask it of those, whose worldly lives and whose earthly tempers have manifested up to this hour, to themselves and to those most intimately acquainted with them, that they are not born anew. The question I have to ask of you, my dear brethren, is, whether your minds are made up to use these means of grace;

to seek the renewal of your hearts by the Holy Spirit, in the humble and prayerful use of these means of grace.

I cannot but imagine, that there may be one class in this assembly, prepared to answered, *No.* I fear, there are some here, so set against religion that they are prepared to answer, *No.* Regeneration itself, possibly, seems to them chimerical; the blessings attached to it seem to them as yet undesirable, or the means seem too repulsive; but whatever be the cause, I fear there are some in this assembly to-night, who are prepared to answer this question in the negative. They will *not* use the means, by which they may be renewed.

And if so, then let me assure you, my dear hearers, that as certainly as God is true, you will perish eternally. Do not be deceived; there is no alternative. Unless you are changed, Christ has said you must die. And I should be acting most unfaithfully, I should be indulging in a base and shallow hypocrisy, if I were to give you the slightest hope, that on account of any virtues whatever or any habits which are otherwise praiseworthy, so long as you remain in this condition, (and your neglect of the means secures your continuance in it,) there is any thing before you but eternal death. You may disguise the consequences from yourselves, as you please; you may listen to the flattery of careless and worldly minds; you may neglect the light that God has given you in His holy Word; but all this, my dear hearers, will avail you nothing in that day, when God shall bring the whole conduct of your life to the unerring rule and standard of that Word, and you shall be found inexcusable because you have slighted His Holy Spirit. When He sent you a Saviour, in order that you might be rescued from ruin, you slighted it; and when He offered you the gift of His Holy Spirit, you refused to seek that blessing, and therefore will at the last hour be self-condemned.

Alas! I cannot persuade you. I know I cannot. If you are in that state of mind, disposed to repel the Gospel, there is nothing but the power of God that can change it. That power I have sought for you; other Christians here seek it for you; but you will not seek it for yourselves. God only knows, whether the prayers of others shall be answered. If not, then nothing remains, but that you have to prove, in the unavailing remorse and regret of the eternal world, what an unspeakable folly it was, against all reason and against all evidence, to deny, to reject, to deride, to trifle with the influences of the infinite, Spirit of God.

There may be some in this congregation, who would shrink from so daring an irreligion, as should determine not to seek regeneration by the Holy Spirit; but they feel perhaps that they cannot effect this change, and therefore are indisposed to seek it. The change, you say, is beyond your force; the Word of God declares it to be of the operation of the Spirit, and you therefore can do nothing, and hence you will not use the means.

But let me tell you, my dear hearers, that if you remain unregenerate, whether you can change yourselves or not, you must perish. The Word of God has distinctly declared it; and in that alienation of heart from Him, which this condition involves, you must be shut out from His presence. Did your incapacity of changing yourselves free you from guilt, it would necessarily follow, that the most criminal in this world are the most secure; because none

are so utterly helpless, none so utterly hopeless, as those who have seared their consciences, and blighted every good feeling by long habits of reckless vice and villainy. If you fancy, then, as perhaps you sometimes do, that your alleged incapacity frees you from guilt, you must be associated in safety with the very worst of the species, who are helpless as you. If common sense condemns this consolation, and these are the very characters you would select as past hope, then remember, *your* incapacity is of the same kind: precisely. It is a moral obliquity; it is a departure of heart from truth, and goodness, and God. Nothing, at this moment, stands between you and angelic perfection, except this depraved will: your willingness to be evil—your reluctance to be holy. See if you can find any other incapacity; see if you can discover any other hindrance. God has granted you every facility for the change; He gave you your intellect, gave you your affections, gave you the Book of God, gave you the narrative of redeeming love, unfolded to you heaven and hell, for the express purpose, that by your natural faculties being acted on, you might feel it impossible not to exert yourselves to the utmost to be saved; and if, after all, there is an insuperable enmity to godliness, do not fancy that this will excuse you before God. It is the very point of condemnation; it is the very source of ruin; and if it were true that you could not be changed, you would only be proved helplessly ruined.

But let me ask you whether *God* cannot change you. You say you cannot change yourselves; it is true—would that all men recognised the truth and felt it to their heart's core; but *God* can change you. He can "take away the stony heart and give the heart of flesh;" He can "work in you to will and to do;" He can change your depraved nature. And therefore this alleged incapacity, this real moral inability to turn to God, does not render the change hopeless. It should lead you, in the consciousness of that criminal incapacity of yours, to seek Divine help. Instead of leading you away from God, it should rivet your attention on the one source, from which the change can come. It should lead you to feel, that you cannot accomplish that change, but God can, and should therefore make you incessant in prayer for His Holy Spirit.

But remember, if you cannot change your heart, you *can* employ the means, which God has described as preparatory. You can form those habits, which God ordinarily blesses; and what I ask you to do for your soul's welfare, is not to do what you cannot, but is simply to enter at once upon the habits you *can* form. You cannot say, my dear hearers, that you cannot forego the acts of sin. You cannot say, that you cannot at once begin to serve God with your money, with your time, with your talents, and to confess the honour and the authority of Christ in the world. You can maintain the truth of the Scriptures, and the duty of living according to them. You can separate yourselves from evil company, and can seek the society of those that fear God. You can be found in your place in the house of prayer; you can resolve to consecrate the Sabbath to God, if you please. You can seek to avoid the things, and places, and persons, that tempt you to offend God. You can, if you please, set apart time day by day to read and meditate on God's Word. You can bend your knees in prayer; you can compel your thoughts to prayer. You can think of the vast mercies you need, and the only source from which they come, and then, even as one ready to perish, can ask the mercy of God. You can

remember, that this mercy can only come through Christ; and you can endeavour to honour Christ, by pleading His merit in prayer. And if there is infirmity and defect and ungodliness attached to all these means, yet it is better to use them, than not to use them. You can see, that the one course is dutiful and reverential, and the other is insolent and doing wrong to God Himself. What you are asked to do, is what you can do, and not what you cannot; and in the use of these means day by day, continually to implore God to pour His Spirit into your hearts, for the sake of Jesus Christ, that you may be renewed.

It will be time, my dear hearers, to complain of the impossibility of this change,—when you have done these things—not before. Is there one here, who says he cannot be changed in heart, and must therefore wait to some auspicious moment, when God may change him without any movement on his part, who can say that he has done all these things in vain? I will venture to say, that there is *not one*. And if so, it is not time yet to allege the impossibility of the change. Try these appointed means; see whether God will not bless you in the use of them; but till that time, you only excuse your own sloth, your own negligence, your unbelief, which has so long detained you from an essential blessing.

Some, however, may be discouraged by the thought, that their sins are so great, that God will not change them; that as it must come from Him, it may please Him not to give this needful renovation of heart.

But is not that fear utterly chimerical? Is it not opposed to the whole tenour of God's Word? Is it not contrary to all that we know of the Gospel? It is *because* men are sinners, that Christ came to die for them. He "came to seek and to save that which was lost." Why should the thought that you are sinners, interfere with your hope of being saved from the penalty of sin? All are sinners, as lost as *you* are; and if our guilt could ruin us, every one of us would be ruined; but it is *because* our sins are so great, as to have rendered it hopeless that we should save ourselves, that Christ has come. And you can distinctly perceive, although your knowledge of the Gospel may at present be most obscure and confused, that the Lord Jesus Christ is ever most honoured, when those that have most offended are changed, and brought to holiness through Him. If the knowledge of His cross accomplishes what nothing else could have done, then does he become the more glorious amongst all the intelligent creatures of God; and your sins forgiven through Him, and your habits conquered by Him—it is that which is to render Him glory throughout eternity. So too, if you regard the work of the Spirit of God, you must perceive, that that work is never so glorious, as when the most inveterate habits and the most desperate corruptions are mastered by His grace. Say not, then, that because you are sinners God will not change you, but rather avail yourselves of that plea; acknowledging that you deserve indeed to be ruined, admitting the aggravations of your offence, still make the hopelessness of your condition a plea for mercy—a reason why in your misery you should ask for help, while, were you less miserable, the cry would not have been so urgent and intense.

But in truth, my brethren, God who foresaw the feebleness of His creatures, and who knew how prone we were to measure His goodness by our own, has

seemed in the instances of His grace recorded in His Word, to have met beforehand all the objections of our unbelieving hearts; and He has given us examples of the worst sinners recovered to Himself, that none might ever suppose they were too bad to be forgiven. Did He not save the thief on the cross for this very purpose?—to show to every man, whose crimes might have been as great and as protracted as his, that He was yet able to forgive, able even at the last moment to change the perverted heart, and to make that man, whose life had prepared him for the companionship of the lost, to be meet to associate with angels in the realms of the blest. For what other purpose did the Saviour, on His entrance into Jerusalem, visit the covetous Zaccheus, the very type of all worldly and earthly hearts, that should ever make the love of gain sear their best affections, warp their most honourable principles, and bring them to disregard the cry of the poor, and the necessities of those related to them in the flesh? why did He bring this unjust and covetous man to receive the Gospel, to rejoice in His salvation, and immediately and at once to manifest the truth of his conversion, by rejecting all his former habits, except to show that there is no man, who has lived so hard and worldly a life, whose mind has been so fastened down to what is grovelling and mean, as that Divine grace cannot change and conquer it? Why did He, at that midnight hour, bring to the gaoler at Philippi, trembling and astonished at the miracle which convinced him of his guilt, the knowledge that there was a Saviour even for him, but to show, that though the past habits have been such as most to harden the mind, as to deaden every sentiment of generosity and every feeling of affection, yet there is none so far from God, that His grace cannot subdue? And finally, why did He reclaim the blaspheming persecutor, and make him His devoted apostle, but to hold him up as a pattern to the whole world of His own long-suffering, and of that mighty power, which can change those who to all human appearance were the most unlikely, the most opposed to the truth; and to teach every self-righteous person, whose habits have been the most opposed to the Gospel, that Divine grace can even subdue *him*, and make him endeavour to uphold the faith, which he has perversely endeavoured to destroy?

God has allowed you, my dear hearers,no reason for the supposition that your sins are too great for Him to subdue, and that He will not grant the regenerating grace which He can, because you have been so criminal. Rather in His tender compassion has He set before you these instances of Divine mercy, to encourage your hope, and to make you feel that even *you* may be likewise changed by grace.

Yet it is sometimes a source of discouragement, to those who are beginning to feel anxiety for their eternal welfare, that God may glorify Himself as much in hardening their hearts, as in changing them. And as unquestionably some *are* thus hardened, and He thus gets Himself glory upon some, they may be those selected instances; they may be those pre-eminently wretched souls, whom He marks for the arrows of wrath, and will not select for His clemency and the manifestation of His power to save.

But let me ask any discouraged persons, who may have felt (as I know sometimes awakened persons do,) the temptation of this feeling, whether you

have ever found in Scripture the slightest intimation, that God is wont to harden those, who convinced of sin, seeing their need of salvation, are led to use the various prescribed means, by which they may ask His blessing. Does not the whole Book of God abound in invitations so frank, so full, so tender, that it is as though He would render it impossible to doubt Him? Does He not invite the weary, the heavy-laden, to come to Him that they may have rest? Does He not say to every soul that thirsts after happiness—"Come ye to the waters?" Does He not assure every man, that "whosoever will," may "take of the water of life freely?" Is not this the character of God, as revealed in all His Word? Why throw from you the consolation, which innumerable passages are adapted to convey, to fasten your attention on one awful procedure of the Divine Being, not applicable to yourselves?

And yet I must recall those words; it *may*, I confess, be applicable. God *has* hardened some. It was said of Pharaoh—"For this cause have I raised thee up, to show in thee My power;" Pharaoh *was* hardened in His iniquity. But remember this: Pharaoh was an obdurate transgressor; Pharaoh set himself against repeated means of knowledge—against the light that God had vouchsafed. The hard-hearted opposer of the Gospel, then, has reason to fear, that the example of Pharaoh is applicable to himself. The apostle has even converted this instance into a general rule: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." If there *be* in this congregation any one, who refuses to employ those means that God has prescribed, in which he is to seek for grace; treading in the steps of Pharaoh, he *has* reason to fear that he shall meet Pharaoh's doom. Penitent, humble, afraid of wrath, seeking mercy, he has no reason to fear; but if any man is hard of heart, if after all that God has done to win him humbly to seek His grace and favour, he still presumptuously turns away, then let these words of God wring in His hearing, and dwell and fasten on His memory for ever—"Therefore hath He mercy on whom He will have mercy, and *whom He will He hardeneth.*"

But, for you, my dear hearer, afraid of God's wrath, oh! let not these words, or any other words of Scripture, veil from your sight the repeated, the parental invitations, that God has given to every trembling sinner, or make you forget, that in no recorded instance whatever—in no instance we ever have observed—I believe, in none we ever shall—have those who set themselves humbly to use the prescribed means, through which they are to seek for grace, been thus left to their natural obduracy. Instead, therefore, of letting this awful procedure on the part of God make you dread Him, and turn from the means of grace, let it assure you, that your only safety is in instantly using these means. Say to yourselves—'If I reject them, I am in the way to be hardened for ever; if I will not at once begin to make the effort God has summoned me to, perhaps the moment will never come, when I shall once more have the inclination to use them. Left to myself, my heart may grow harder and yet more hard, confused and more bewildered still; till in the midst of interminable errors, surrounded by the chain of habits I cannot break, I may be sinking into eternity without hope.'

Perhaps there are some others here, who may not think that God has given

them up to hardness and despair, but yet may feel, that desirable as this mighty change is, it is so difficult to accomplish, they have so often tried in vain to secure it, the means they have hitherto used have been so fruitless, and the end seems so distant, that they are entirely disheartened. They think perhaps, that they shall go again from this house of prayer, as they have often gone, to make a few fruitless endeavours, and then to sink down, tied and bound by old habits and associations, so that it is impossible to get loose from them; and they know not when or how this change may be effected.

Now first let me ask *you*, my friends, whether you have yet honestly tried these appointed means. I do not think you have. Have you really broken off your habits of sin? Have you really set yourselves earnestly to serve God? Are you found among His people? Do you diligently use, on the Sabbath and through the week, the various means of grace? Do you read the Word of God every day, morning and night, that you may reflect upon it and find wisdom? Do you set yourselves to pray, as you can, for the grace of God? Have you often pleaded the merit of Christ, as the one reason why you might have the Spirit of God to change your hearts? Have you persevered for any length of time in these necessary habits? I think *not*. If you had, you would have been in a different condition now; and we should not have had to mourn over you, as lamenting the distance and the uncertainty of that great end, which *must* be secured, or else you perish.

If you have never used these means, or never used them honestly, let me once more entreat you to make the effort; begin to use them at once. As I have shown you, it is impossible to say you cannot use them; begin to use them from this night; and see whether this change is so far off, as you have imagined. Nay, I venture to say, that there is nothing so natural, as that the change should be speedy and complete. I know it is imagined by those, who observe carelessly and think superficially, that any sudden change is not to be trusted—that it is shallow and unsound; but if you consider what the nature of that change is, you may, even before taught of God, and before your own experience has set its seal upon the work, see that it is not probable the change should be so very distant. What is so natural, as that great sins, when once understood, should profoundly affect the mind that discovers them? Was it more natural, when the apostle Paul was struck to the ground by the sight of the Lord Jesus on his way to Damascus, that he should feel the guilt of his past life ten years from that time, or that he should feel it *then?* Which, I would ask, was the moment when his conviction of sin was likely to be the most intense and acute, likely to lead to the strongest resolutions of action? It was the first moment when he fully comprehended those sins. The first moment when *you* fully comprehend your guilt, is the moment in which you are most likely, humanly speaking, to make those resolutions, that shall conduct you to glory. And again, let me ask, when is it likely that the discovery of great dangers should most affect the mind, and lead a person to resolve on escaping them? When Israel saw the earth rending asunder to destroy Korah, Dathan and Abiram, and their companions, and knew that they were involved in the same guilt, and stood upon the brink of that chasm in the solid ground, yawning more widely moment after moment, was it likely that they would seek escape from that destruction a year after that time, or when! That moment when they

stood on the brink of that dreadful gulf, and saw the cracking earth preparing (as it seemed) to devour them too, was the very moment in which they would resolve, if possible, to escape. And be sure of this: that moment when you obtain a clear view of your ruined condition, and find that you are standing dizzy and tottering on the verge of a much more awful precipice, and above the boiling smoke of a far obscurer and more dreadful abyss, is the moment, beyond all others in your life, when your are likely to take effective resolutions if possible, to escape the danger. What again, is so likely, as that great interests should lead men to secure them, the moment they are fully known? Do you suppose, that when Israel learned that the time was come for their enjoyment of the land of promise, and were contrasting the dismal bondage of Egypt, with that liberty they should enjoy in Canaan, the degradation of the land of their captivity with the glory of its fields "flowing with milk and honey," they were likely to say—'Ten years hence we will begin the journey from this land of our desolation?' or when the time was come, and Moses, by the accomplishment of those vast miracles in Egypt, had, as the instrument in the hand of God, conquered the obstinacy of the king, subdued the ferocity of the oppressor, and made their very tormentors urge them to escape, was it not the very moment above all others, when they were most likely to overcome every obstacle, to throw off the inertness of the habits of captivity, and at once to brace themselves to the resolution, which timid captives might not otherwise have taken, and to begin the journey towards the land of peace and of glory? So, be sure of this: the first moment when you get a clear view of the glories of the covenant of grace, one glimpse of that heavenly world where all is blessedness and peace, and which invites the people of God, that is the moment, beyond all others in your lives, when you are likely to take an effective resolution, that if possible, it shall be yours. I ask you, again, at what period is the mind most influenced by any great truths, which are presented to it? is it not, when those truths are first adequately comprehended, when now there is the clearness of apprehension united with the freshness of a novel truth? Were the disciples of Jesus Christ the most likely to be influenced by the sight of His glory on the mount of transfiguration, ten days after that period, or then when their eyes first awakening amidst the darkness of the night, they saw a countenance glowing like the sun, their previously obscured and unhonoured Master for one moment shining on them as through opening heaven? Then was the very time when they were most likely to say, "It is good for us to be here," and to make the resolution that they would maintain His cause in the world. And so, be sure of this, my brethren, that the moment when the sublime and overwhelming truths of the Gospel are most likely to exercise a subduing influence upon your spirits, is when you first arrive at a just comprehension of them, while yet there is the freshness of novelty, and yet there is the strength of conviction.

By all these known principles of our nature, it appears more likely that men should be changed rapidly, than that they should be changed by slow degrees; and it is nothing but losing sight of the character of the Gospel and of the nature of this change, that has ever made the fiction so widely spread, so generally received, that it is more safe to trust in conversions that are gradual, than those effected at once. Look at the instances recorded in Scripture, and you will scarcely find one that was not accomplished thus. It was thus, that at once

the dying thief saw, admitted, delighted, triumphed in the Gospel of Christ, and became the disciple of Christ. It was thus that Zaccheus in one hour renounced his former habits, embraced the cause of the Redeemer, and at once showed the completeness of the change by giving up his unrighteous gains, exhibiting a remarkable instance of generosity and charity, where before the habits had been grinding and selfish. It was thus that at once, in the midst of his unfavourable calling, the gaoler renounced his enmity to the truth, and rejoiced, believing in Christ, with all his house. It was at once, that the apostle Paul was transformed from a savage persecutor into a docile, gentle, humble, charitable, loving, devoted, and lion-like apostle of the Lord Jesus. Nor are single instances alone thus given to us in Scripture, to assure the most despondent, that the change may not be so distant as they think; three thousand in one day were brought within the sound of the Gospel, and beneath its power. Not as some have fancied, to show what for once God would do, but as a specimen of that mighty power, that should be ever in the Church of God, to accomplish the same renovation. In all these instances, if the change was rapid, it was solid, it was complete, it was permanent; it led to an entire renovation of the feelings, the affections, the dispositions of the mind, the principles of the conduct, the habits, the life; it made men turn their thoughts on what they previously slighted, and seek with undecaying ardour the blessings they had despised; and that grace, which did this for them, can accomplish an equal change in you. Let none here imagine, the change is so difficult, and the result so doubtful and so distant, that he may well be disheartened, when once more for the hundredth time he begins to employ the various means of grace.

Oh! no, my brethren. There is no real hindrance, but our own unbelief and lethargy. God has made ample provision for our wants; and He invites all, from the highest to the lowest, to welcome this "great salvation," and to seek in the appointed means this all-conquering grace.

And therefore I invite every class in this congregation of those that are yet careless, yet unchanged, yet unpardoned, and even now on the verge of ruin. I invite them, in the name of that gracious Redeemer, who came to seek and to save them; I invite them, in the recollection of the power of that beneficent Spirit, who works in the chosen people of God "to will and to do" according to His pleasure:

I invite those who are of strong understandings and practised talent, that they would seek in the use of these means the conversion of their hearts; because that talent was given them by God, that they might see distinctly how exquisitely the Gospel is adapted to human wants, how perfect the proofs God has given that it has its origin from Him; that perceiving how it harmonises the glory of God with the sinner's needs, they might by this note of its Divine original be led to receive it with all their hearts. I invite them, because, at the same time, there is scarcely a greater snare than the possession of this same talent; which made our Lord say, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes:"—because that very ability, that ought to lead them clearly to discern the proofs of the Gospel, and to see its exquisite adaptation to human want, has at the same time the tendency to elate with pride, to make them self-sufficient, to lead them to scorn the humiliating doctrines of the

Gospel, and therefore is a snare often, hardening them and turning them away from God, instead of the means by which they may be drawn to Him. Be on your guard, therefore, my dear hearers, against that snare; and employ that gift of God as your Maker intended, that humbled and submissive before Him, you may seek as a little child, that you may receive His instruction, and be guided by His grace.

I invite this evening those unregenerate persons among us, who are especially moral and amiable. Because your morality and amiableness, my dear hearers, are no substitutes for godliness, do not exempt you from the necessity of grace, and yet at the same time may be a snare to involve you in the chain of self-righteousness, and to harden your hearts against those invitations of the Gospel, which the more guilty and perverse would gladly welcome. Use that morality and amiableness, which God has granted to you, which circumstances have fostered, which examples have trained you to, as God intended—to make you love His Gospel rather than the contrary. The difficulties in your way are not so great, as in those whose consciences have been seared by long habits of depravity; nor have you the same changes in external conduct to effect. Use that advantage aright; and instead of allowing amiableness and morality of conduct to induce you to disregard conversion, rather seek with the more earnestness that you may be changed by grace.

I invite those in this congregation, who have most offended by positive habits of iniquity; who have violated most deeply their religious convictions; who have used the worst their religious opportunities; whose consciences may be loaded with the greatest amount of guilt. Because, while, my dear hearers, it seems more difficult to bring *you* to conversion, than almost any other, the boundaries between right and wrong being for the most part effaced from the minds of those, who have plunged deeply into vice, so on the other hand, there is no guilt which God cannot pardon, there is no iniquity which grace cannot subdue; and you may well make the very amount of your guilt a reason why you should "flee from the wrath to come," and like the apostle Paul, or the dying thief, feel the recollection of the past goad you (as it were) to Christ, and urge you onward in the path of duty, till you find blessing and peace. Of all men in the world, *you* may most distinctly see, that out of Christ and apart from grace there is no hope for your blighted spirits.

I invite the rich and the prosperous among us, who have hitherto been contented with this world's enjoyments, to seek this blessing. The more earnestly I bring it before your view, because, my brethren, riches are so apt to foster sensuality, to induce pride and self-contentment; so that our Lord declared, in words that a rich man never should forget, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." You must be taught that you are "poor, and miserable, and blind, and naked;" you must see, that "riches make themselves wings and fly away;" that earth is soon about to be torn from your grasp, and all the blessings you love the most fondly will quickly turn to ashes in your hands; and therefore should you seek enduring riches, seek undying honours, seek those blessings which are at God's right hand, which will leave you nothing to regret, when all the provision that Providence has made for your earthly comfort shall at last be taken from you by the inexorable demand of death.

At the same time I invite my poorer brethren to seek this blessing without delay: because the Gospel is the adequate, the needful consolation for poverty; because there is nothing else, that can suitably bear up the heart amidst the accumulated ills of life; because poverty without grace is doubly cursed; because nothing is so mournful as for a man to struggle with ills, that have no termination here, not to lie down in the rest of heaven, but to enter on the bitterer and eternal conflict of the lost. Therefore seek, my poorer brethren, that you may be "rich in faith;" and ask God, of His infinite mercy, to give you that which no losses and no distress on earth can rob you of—that incomparable possession of His grace, that shall one day enrich you at His right hand with blessings which are soul satisfying, and will make you look back, not merely without regret, but with positive thankfulness, on all the remedial trials, which He appointed you by the way.

I invite the aged to use those means, through which they may obtain the grace of God: because with *you*, my dear hearers, time is very short: I canot express to you the value of every hour, that God yet grants you of respite. Thousands of gold and silver are not worth to you one hour's delay of the impending doom. Your power of making any decision is rapidly diminishing; age is not the time to effect great changes. The guilt of sixty, or perhaps seventy years of alienation from God, is absolutely incalculable; through all those years, in which you ought to have been devotedly serving God, you have been accumulating a guilt, which it is frightful to contemplate; and you have just a few hours of vigour left. Do not waste them, for God's sake; do not waste them, I ask you in the name of Christ. Old men that have not yet turned to God! as ever you would see your Saviour's face in peace, set yourselves at once to receive from God a thorough, effectual, complete, and abiding change: that regeneration of heart by which some—though *not many*—old persons have proved, that God's grace can rescue all from ruin.

My dear children, I ask *you* to seek at once the influence of God's Spirit. No time is so good as childhood. The heart is then the tenderest; there are fewer evil habits to change, fewer sacrifices to be made in a life of godliness; and your advantages now, under the roof of Christian parents or in the hands of Christian teachers, are very great. They may soon be lost. And nothing is so blessed, as to see a little child safe, as it were, under the care of Christ. Can you not conceive, my dear children, how those parents gazed at their children, when our Saviour took them up in His arms and blessed them? As they lay there, near that friendly bosom, how they felt—'My child must be happy, since the Saviour has taken it up in His arms, and blessed that little countenance, that youthful spirit!' Just so does every pious person rejoice, when a little child is embraced by the arms of the Saviour's mercy, and by the manifest influences of His Spirit we can see that little child taken hold of by a love that will never forsake it, to be guided under the care of a good Shepherd, that will never leave it till it comes to glory. Oh! seek that safety, my dear children; even at this moment—even now—seek to obtain from the Spirit of God that change of heart, which shall promise, and shall secure to you all these joys.

I invite the self-righteous—the most difficult to be moved of all men, not excepting the grossest profligates: the self-righteous, hardened against the Gospel by every habit and by every prejudice. I do entreat them, if they would

not be cast away, this very night to enter upon the use of those means, by which they may be changed. Pride, and self-confidence, and a deep-rooted enmity to the Gospel of Christ, growing with all your religious duties, strengthening with every habit of social excellence, hardening you into the very temper of those Scribes and Pharisees that crucified the Son of God, have brought you to the verge of destruction. Oh! my dear hearers, fling that temper from you for ever. Tear it from you, as you would the viper that was stinging your heart. Never patiently think of self-righteousness any more. It has been your curse—it will be your ruin; it must be all eradicated. Words cannot express the irreconcilable opposition that spirit causes to the Gospel. Cast it away for ever. Come this evening, in the conviction of your guilt, in the consciousness that there is one salvation for you—the very same that the dying thief and the blasphemer Saul obtained—and seek the mercy of God, the merit of Christ, and the power of grace. There is nothing else for you; oh! seek it, I beseech you, that you likewise may live.

With more cheerfulness and hope I likewise address *you*, my convinced hearers, convicted and humbled by the view of a life of ungodliness, trembling at coming wrath, and who, feeling the necessity of a change, have sought it by your feeble prayers. I ask you, persevere; persevere, till God grants you all you seek. He is nigh at hand to bless. Those first tears you shed, were blessed proofs that God was about to be gracious to you; those first prayers you uttered, I trust, were taught by Him. Persevere; and you shall soon have sorrow exchanged for joy, and learn that the deepest humiliation is compatible with the most perfect composure, the most serene and grateful confidence in Christ; so that without renouncing one acknowledgment you have made of guilt, that acknowledgment may cease to be terrific, and you may find peace in Him, who "came to seek and to save that which was lost," and therefore to seek and save *you*.

Oh! my dear friends, all who are ungodly, all who are yet unchanged by grace; I do entreat you, be in earnest from this night. Why will you not grant me this request? It is made for your welfare: and the means are plainly indicated. Do not go away to despise them. If you do, I tell you in the name of God, that a moment will come, when you must have a bitter and sharp regret. Be sure it will. The flatteries of the world may now make you feel brave and confident; it will not last; it is a false position for any sinful creature to be in. Do not go away this night from this house of prayer, without forming a resolution that you will use these appointed means of grace with all your heart. And then go on to use them. In the name of God I beseech you, at once break off the habits you know to be wrong; at once set yourselves to do all the good you can; live, as far as you are able, according to God's Word; call your families around you for prayer; endeavour to train them in the fear of God; set a good example to all about you; be found diligent in the use of all the ordinances of religion; above all, read the Word of God, with much seriousness, and with prayer; seek to ascertain throughout it the mind of the Spirit of God—especially to have the glory of Christ unfolded to you. And mingle with every duty and with every effort, that single-hearted dependence on the Spirit of God, which He delights to honour.

So may we meet in heaven. God grant we may. God grant, that we may

all be made wise enough, thus to seek His blessing, that we may meet in heaven.

But there are some here, who by the grace of God have already complied with such directions of His Word, and have found peace in believing. And I would shortly remind *you*, my dear hearers, that regeneration is not the whole of the spiritual life, but its beginning; that you are regenerate in order that having "entered in at the strait gate," you may travel the "narrow way;" and your onward and upward course is to bring you nearer and nearer to heaven every day you live. Strive to walk worthy of your high vocation, to set a bright and blameless example of what Christians ought to be in this evil world; and let not any man be able truly to say through observing your conduct, that there is very little difference between those who profess to be changed and those who are yet unrenewed. Let the difference, as it appears in your example, be as wide as from heaven to hell; and let every honest man be able to see in you, that there are the manifest, undoubted, unequivocal proofs, that God your Creator has laid hold upon your once erring spirits, and made you the heirs of glory, because He has made you the possessors of grace.

And as we are not called to this state of happiness, to be selfish in its enjoyment, I remind you in conclusion, that it is your happy privilege to employ all the experience you have gained, in trying to lead other sinners to an acquaintance with God in Christ. Maintain these great truths that you have learned, in the world; especially in a time when they are impugned by many. The soldiers of Christ have a work to do, not for their own welfare alone, but for the whole Church of God; and as God directed Reuben and Gad and the half tribe of Manasseh, that enjoyed His providential blessings in Gilead, to arm themselves for the common-wealth of Israel, and at once to cross the Jordan for war instead of sighing for peace, so does God, who always acts consistently with Himself, call upon every one of His true people to take part in the work and the enterprise of the commonwealth of the spiritual Israel, to have a heart for every Christian brother, and to seek to speed the cause of Christ in the world, as far as their means and capacity extend. Seek, my dear hearers, to have large hearts for the cause of Christ. Endeavour to maintain in all its purity that Gospel, you have yourselves received. With the aid of your brethren,—a small army, but an army engaged on the side on which victory lies, an army of which God is the captain, an army which is marching onward to certain victory,—true to that host and to that great Captain, ever maintain His cause faithfully and gallantly, in whatever circle your lot may be cast.

But if you wish thus to maintain His cause more extensively, remember, Christian duty ever begins nearest home. Strive, Christian parents, to bring your children to seek this renovation of heart in the use of appointed means. Strive, Christian teachers, to bring the children in your respective schools to nothing less than this—that they may receive the grace of God. Strive, Christian friends, in every circle in which you move, to extend the knowledge of the Redeemer, and a thirst after salvation through grace, among those you love. Masters, call together your servants for serious prayer, and for considerate reading of the Word of God. Let your workmen have, as in some exemplary instances in this city they have, some portion of time allotted them during their hours of work, in which, with you at the ir head, they may hear some-

thing of the way to glory. If it be the dreadful state (as I fear it is,) of the labouring class in this town, that not more than one in fifty of the heads of families among them is found in any regular attendance on the house of prayer, let Christian masters do at least what they can, by calling together their workmen (as those careful for their souls ought to do,) not out of working hours, but in them, and thus giving them, in the time which is the masters' own, an opportunity of listening to the Gospel. A zeal so disinterested, a kindness so unequivocal, may—as I have learned in some instances it has—bring the most careless and obdurate to seek their own welfare and the welfare of their families; and we may see a blessed revival of religion extending among that class of our fellow-subjects through your instrumentality.

Thus let us employ the brief period that remains, as far as we are able, to honour our Master; and if by the grace of God we have ourselves "tasted that the Lord is gracious," and are living in the peaceful hope of a glorious eternity, oh! let us use whatever facilities God gives us, to lead as many of our perishing fellow-creatures as we may, to lay hold on the same "great salvation."

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xiv. 13 .	T. Hitchin	32	193	808
——— .	M. Coqueril	33	480	845
——— .	J. Stratten	39	57	979
xvii. 8—10 .	B. W. Noel	31	329	790
xx. 17 .	E. Bickersteth	42	367	1,086
xxi. 20 .	J. N. Pearson	31	79	778
xxii. 23 .	H. Melvill	29	53	732

2 KINGS.

ii. 9—12 .	Prof. Scholefield	29	200	739
—9—14 .	Archd. Hodson	29	206	739
— 23, 24 .	F. J. Stainforth	46	293	1,206
v. 14 .	W. Wilkinson	30	451	773
vii. 9 .	J. Sherman	26	93	658
x. 9 .	T. Mortimer	30	233	764
xiii. 14 .	H. Melvill	46	69	1,193
xxii. 3—6 .	J. Harding	29	357	748

1 CHRONICLES.

xii. 32 .	J. Parsons .	38	185	961
xxix. 5 .	H. Clissold	36	359	916
—— 30 .	Dr. Campbell	46	140	1,197

2 CHRONICLES.

vi. 40, 41 .	Dr. Dillon	27	80	683
— 41 .	C. Gilbert	40	45	1,006

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vii. 12—16 .	T. Mortimer	27	109	684
xvi. 12 .	H. Hollis	29	373	748
xxxii. 33 .	T. Mortimer	30	479	774
xxxiii. 12, 13	A. E. Farrar	30	37	755
xxxv. 21 .	W. Jay .	44	98	1,129
	EZRA.			
vi. 3 .	H. Cole .	41	479	1,058
— 8—11 .	H. M'Neile	30	269	766
ix. 13, 14 .	W. Curling	36	255	910
	NEHEMIAH.			
v. 15 .	H. Melvill	45	425	1,180
vi. 9 .	J. N. Pearson	30	141	760
	JOB.			
i. 16 .	J. Clayton, Jun.	35	198	882
v. 26 .	G. A. Moore	28	397	727
ix. 2 .	G. Jeans .	27	116	684
xii. 8 .	T. Jackson	42	131	1,073
xiv. 10 .	T. Dale .	30	423	772
—14 .	S. Curwen	33	236	835
—— .	W. Borrows	42	417	1,089
xvii. 15 .	T. Hitchin	39	212	987
xix. 25 .	T. Craig	43	569	1,123
xxv. 5 .	G. Bateman	30	465	773
xxxiii. 16, 17	W. Borrows	44	350	1,143
xxxiv. 21, 22	J. Carver	37	481	949
xxxvii. 6, 13, 14	H. Hollis	29	336	746
——14 .	S. Ramsey	31	209	785
	PSALMS.			
ii. 8 .	Dr. Duff	28	185	714
iv. 2 .	T. Best .	34	258	859
— 6 .	G. Weight	33	381	841
viii. 3, 4 .	W. Neville	29	63	732
—4 .	Dr. Andrews	40	454	1,030
ix. 10 .	J. Blundell	26	257	667
xi. 4 .	Dr. Rice	25	57	631
xvi. 6 .	W. H. Hill	40	298	1,021
— 7, 8 .	T. E. Hankinson	32	86	802
— 11 .	B. W. Noel	36	335	915
xxi. 1 .	F. G. Fearne	37	513	950
xxii. 3 .	H. Melvill	46	149	1,198
xxiii. 1 .	M. H. Seymour	44	479	1,151
— 1, 2 .	H. M'Neile	42	304	1,082-3
xxiv. 1 .	J. Cumming	46	307	1,207
xxvii. 10 .	D. Moore	40	417	1,030
—13,14 .	R. H. Herschell	34	129	854
xxix. 11 .	J. Parsons	35	41	875
xxxi. 15 .	J. Parsons	41	345	1,052
—24 .	G. C. Tomlinson	25	289	624
xxxii. 7 .	T. Mortimer	26	408	676
xxxiv. 11 .	E. N. Kirk	34	36	849
xxxv. 3 .	T. J. Judkin	27	50	680
xxxvi. 1 .	H. M'Neile	39	381	995
—6 .	H. Melvill	46	101	1,195
xxxvii. 37 .	J. H. Evans	36	408	918
xxxix. 3, 4 .	H. Melvill	45	57	1,157
—5 .	W. Curling	31	16	775
xlii. 1 .	C. Bradley	27	96	683
xlvi. 4 .	J. Cumming	35	277	886
xlvii. 4 .	W. Wilkinson	39	125	983
xlviii. 14 .	J. Horton	38	146	958
xlix. 8 .	H. Stowell	37	293	940
li. 4 .	B. W. Noel	44	311	1,141
—10—12 .	J. F. Denham	38	68	954
—17 .	J. Parsons	45	377	1,177
lv. 8 .	G. Bateman	34	519	872
—17 .	Dr. Rudge	33	488	845
lvi. 8 .	W. Jay .	39	453	999
lxii. 11 .	J. F. Denham	26	26	654
lxiii. 7, 8 .	C. Bradley	30	445	773
lxv. 2 .	D. Moore	45	531	1,186
—— .	———	45	532	1,187
—— .	———	45	563	1,188
—— .	———	46	5	1,189
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—— .	———	46	45	1,191
lxvii. 1, 2 .	Dr. Vaughan	43	450	1,116
lxxi. 16 .	J. Sherman	28	417	728
—17 .	J. H. Evans	39	73	980
lxxii. 1 .	W. H. Vernon	33	161	831
—16 .	J. Sherman	25	11	628
lxxiii. 5, 6 .	H. Melvill	44	217	1,135
—— 23, 24.	C. Bradley	33	457	815
lxxiii. 25 .	H. Melvill	37	395	945
lxxiv. 20 .	J. Hambleton	35	332	889
lxxviii. 2—7	J. Belcher	26	324	671
——5 .	H. M'Neile	43	382	1,112
——5—7	C. Hebert	34	321	863
lxxxiv. 4 .	J. Parsons	42	219	1,078
——11 .	H. Melvill	35	357	891
lxxxv. 6 .	J. Cumming	39	48	979
——10 .	R. W. Sibthorp	28	194	714
lxxxvii. 3 .	J. Parsons	35	57	875
——— .	J. Cumming	44	421	1,147
lxxxix. 15 .	J. Garwood	28	333	723
—— 15,16	E. Tottenham	34	235	858
———	T. J. Judkin	40	86	1,009
——47 .	H. Melvill	30	413	772
xc. 12 .	H. Melvill	32	41	800
——— .	Dr. Raffles	33	291	837
——— .	B. W. Noel	45	49	1,156
——— .	———	45	105	1,160
xci. 1 .	C. Bradley	38	137	958
xcv. 6, 7 .	T. Dale .	40	289	1,121
—— 7, 8 .	Dr. Raffles	43	229	1,104
xcvii. 10, 11	F. Close .	34	337	864
——12 .	H. Melvill	43	99	1,097
ciii. 3 .	W. W. Champneys	42	336	1,084
— 13 .	J. Hambleton	28	402	727
— 13, 14 .	B. W. Noel	34	329	863
— 19 .	J. Parsons	25	333	646
cvi. 4, 5 .	C. Bradley	38	309	966
cvii. 1 .	B. W. Noel	38	239	963
—— 7 .	J. H. Evans	38	209	962
cx. 3 .	D. Young	26	109	659
——— .	G. T. Noel	37	251	937
cxi. 10 .	Dr. Rudge	29	142	736
——— .	T. Dale .	39	429	998
cxii. 2 .	——— .	34	209	858
cxvi. 14 .	J. Parsons	39	318	992
——15 .	W. M. Bunting	29	78	733
cxviii. 15, 16	J. Parsons	42	235	1,079
——22, 23	Bp. Denison	34	505	872
cxix. 9 .	S. Robins	29	443	752
——— .	J. H. Evans	34	281	861
——— .	J. Cumming	42	281	1,081
—— 60 .	J. A. James	40	531	1,034
——— .	H. Melvill	44	1	1,124
—— 80 .	J. Burnet	28	93	708
—— 105 .	D. Moore	43	488	1,118
—— 129 .	Hugh Hughes	34	229	858
—— 136 .	H. Melvill	36	279	912
—— 158 .	J. Parsons	32	392	817
—— 176 .	J. Hambleton	36	487	923
cxxi. 1—3 .	H. Melvill	41	519	1,061
cxxvi. 6 .	M. Welburn	37	12	926
cxxiv. 7, 8 .	W. Curling	31	377	792
cxxvi. 5, 6 .	S. Green .	25	194	638
——— .	W. Yate .	27	351	698
——— .	W. Carter .	40	105	1,010
——— 6 .	E. Sidney .	37	345	943
cxxxii. 8 .	W. Nunn .	35	145	896
cxxxiii. 1, 2	E. Bull .	30	17	753
cxxxix. 23, 24	H. Melvill	38	229	963
cxlii. 4 .	W. Neville	40	206	1,016
cxliii. 12 .	D. Kelly	41	563	1,063
cxliv. 11, 12	C. Morris	25	207	639
———	W. Dawson	26	193	663
——15 .	Dr. Newton	31	251	786
cxlv. 1 .	Dr. Dillon	33	263	836
cxlvi. 1 .	H. Melvill	45	345	1,175
—— 4 .	T. Binney	40	17	1,005
cxlix. 4 .	T. Dale .	37	411	945
cl. 6 .	——— .	32	50	800
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iii. 6 .	W. Curling	34	114	853
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iv. 7 .	W. Curling	29	273	743
—18 .	H. Melvill	25	237	641
—18, 19 .	T. Dale .	43	1	1,093
v. 23 .	J. Angus .	34	254	859
vi. 9 .	J. Parsons	42	244	1,079
viii. 35 .	T. Dale .	31	217	787
—36 .	——— .	41	10	1,035
xi. 25 .	J. Clayton, Jun.	41	115	1,041

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xiii. 17	J. Clayton, Jun.	33	196	833
—20	J. Parsons	25	269	643
xv. 8	T. Dale	46	271	1,205
—24	J. H. Evans	38	388	969
xix. 2	P. P. Gilbert	33	373	841
——	E. B. Were	36	495	923
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——	Dr. Hook	33	77	828
——	Arbp. Howley	42	377	1,087
xxiii. 26	D. Moore	45	113	1,160
xxiv. 30, 31	W. Neville	29	353	747
xxvii. 19	J. Collinson	31	311	789
xxix. 8	R. Ainslie	32	71	801
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—24—28	C. Morris	27	288	694
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	ECCLESIASTES.			
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—13	H. F. Fell	37	405	945
iii. 14	J. O. Parr	28	301	721
iv. 2	J. Clayton	33	301	837
ix. 10	M. G. Beresford	35	211	883
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——	S. Robins	42	361	1,086
xi. 1	H. J. Newbery	25	145	635
——	P. Hall	35	373	892
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	SONG OF SOLOMON.			
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viii. 5	J. Cumming	44	503	1,152
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—27	J. F. Witty	37	219	935
iv. 5	G. Weight	46	339	1,209
v. 11, 12	Dr. Cox	32	209	809
vi. 13	J. Parsons	45	384	1,177
viii. 20	T. Mortimer	31	386	792
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——	J. Cumming	37	365	944
——	R. J. M'Ghee	46	378	1,211
ix. 2	J. Parsons	29	178	738
xi. 9	H. Cole	44	117	1,130
——	——	44	133	1,131
—10	T. Snow	38	293	965
xii. 1—3	B. W. Noel	36	383	917
xxi. 2	M. H. Seymour	36	229	909
—11	W. Yate	27	329	697
xxv. 6	A. Bennie	37	329	942
xxix. 1	H. Melvill	31	361	792
xxx. 15, 16	S. Robins	36	415	919
—18, 19	C. Bradley	44	384	1,145
xxxviii. 17	D. Moore	39	260	990
xl. 6—8	C. Rawlings	42	110	1,071
—11.	T. Mortimer	34	345	864
——	J. H. Stewart	39	105	982
—31	E. J. Wilcocks	32	36	799
xlii. 3	W. Neville	31	134	781
——	S. Bridge	39	133	983
—14	S. Ramsey	29	264	742
—16	S. Robins	31	8	775
——	D. Moore	42	212	1,077
—21	T. Binney	40	233	1,018
xliii. 12	H. M'Neile	36	98	903
——	——	36	106	903
xliv. 9—20	Dr. Duff	35	245	885
xlv. 14	Dr. Dillon	32	106	803
—15	H. Melvill	45	121	1,161
—17	C. Rawlings	34	221	858
xlvi. 4	Dr. Dillon	27	361	699
——	J. Arundel	34	124	854
xlvii. 3	H. Melvill	45	89	1,159
xlix. 14, 15	W. Jay	28	1	703
xlix. 15	E. Thompson	33	155	831
l. 4	H. Melvill	45	441	1,181
liii. 10	J. Young	32	385	817
—11	T. Binney	35	145	880
——	T. Adkins	36	131	904
——	C. Bradley	45	265	1,170
——	H. Stowell	46	213	1,202
—12	W. Wilkinson	29	366	748
liv. 5	J. Cumming	37	25	927
—7	J. Griffin	31	150	782
lv. 1	B. W. Noel	36	439	920
—4	——	40	49	1,007
—6	W. Jay	33	431	844
—10, 11	——	26	57	656
—13	J. Gwyther	32	239	810
lvii. 1, 2	J. Garwood	46	245	1,204
—2	J. Haslegrave	43	197	1,102
—20, 21	E. Thompson	26	87	657
——	H. Melvill	45	217	1,167
lviii. 1	J. M. Rodwell	32	234	810
lix. 19	Prof. Scholefield	28	125	710
lx. 8	J. Clayton, Jun.	36	447	920
—20	J. H. Evans	41	461	1,057
lxii. 6, 7	T. T. Leete	35	481	897
lxiii. 1	H. Melvill	25	93	633
lxiv. 6	M. Cooper	34	193	857
	JEREMIAH.			
ii. 13	H. Melvill	44	365	1,144
v. 31	T. Binney	41	45	1,037
vi. 16	J. Clayton, Jun.	36	33	901
——	H. Melvill	45	335	1,174
viii. 7	W. Neville	30	33	754
ix. 3	H. Stowell	32	481	822
——	J. S. Wilkins	46	172	1,199
——	——	46	193	1,200
x. 23	W. Jay	34	248	859
xiii. 16	H. Melvill	46	11	1,189
xv. 16	W. J. Irons	27	339	697
xvi. 19—21	G. T. Noel	37	161	934
xvii. 9	J. Griffin	27	9	678
——	C. R. Birrell	28	428	728
——	R. Montgomery	39	476	1,000
xx. 9	W. H. Cooper	40	25	1,005
xxii. 30	D. Laing	40	133	1,011
xxiii. 5, 6	T. Snow	27	157	687
——	R. Burgess	31	457	795
—6	W. Jay	40	146	1,012
xxxi. 29	H. Melvill	35	269	886
—34	Dr. Raffles	35	165	881
xxxiii. 16	J. Cumming	44	486	1,151
l. 14	J. Cumming	26	125	660
li. 10	Dr. Croly	36	249	910
	LAMENTATIONS.			
iii. 13	J. H. Caunter	43	83	1,096
	EZEKIEL.			
xviii. 4	C. N. Davies	36	511	924
xx. 9	D. Moore	44	335	1,142
—20	H. Stowell	37	273	939
—32	S. Robins	46	85	1,194
—43	J. Hambleton	33	450	845
xxi. 6, 7	H. Melvill	41	569	1,065
—25—27	Dr. Holloway	33	30	825
xxix. 15	J. Blackburn	38	477	974
xxx. 13				
xxxi. 9	E. Sidney	30	357	769
xxxiii. 8	R. Aitken	30	169	761
—11	J. Cumming	37	504	950
——	T. Watson	39	181	986
——	——	39	188	986
xxxiii. 11	B. W. Noel	39	294	991
xxxiv. 26	J. Parsons	41	372	1,053
xxxvi. 26	W. Neville	40	442	1,029
—26, 27	B. W. Noel	36	455	921
xxxvii. 1—10	J. M'Lean	26	313	671
	DANIEL.			
ii. 34, 35	J. Parsons	43	441	1,116
iii. 26	B. W. Noel	35	341	890
iv. 37	J. H. Evans	50	131	759
v. 27	J. Hambleton	36	967	916
ix. 17	M. H. Seymour	35	471	897
xii. 9, 10	T. Beames	34	522	872

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xii. 13.	D. Moore	39	65	980
	HOSEA.			
ii. 5—7	J. Cooper	26	412	676
— 14, 15	H. Melvill	46	165	1,199
iv. 6	H. Stowell	30	206	762
——	W. J. Brodrick	36	331	914
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——8	W. Harrison	38	471	973
	AMOS.			
iii. 3	H. Melvill	46	285	1,206
iv. 12	J. M. Burton	25	356	647
——	T. M. Ready	30	407	771
viii. 11, 12	F. Close	35	91	877
———	H. Stowell	43	369	1,112
	OBADIAH.			
1	G. C. Tomlinson	27	254	692
17	Dr. Campbell	25	185	638
	JONAH.			
iv. 9	Dr. Dillon	30	57	756
	MICAH.			
ii. 13	C. Bradley	46	428	1,214
iv. 1, 2	J. Cumming	45	81	1,158
v. 5	H. Melvill	39	420	997
	NAHUM.			
i. 7	C. Bradley	46	188	1,200
	HABAKKUK.			
ii. 4	H. M'Neile	35	105	878
iii. 2	Dr. Rudge	28	341	723
	ZEPHANIAH.			
iii. 17	W. Jay	33	402	842
	HAGGAI.			
i. 3, 4	H. Melvill	36	195	908
—8	J. Parsons	46	197	1,201
	ZECHARIAH.			
i. 5	T. Binney	44	279	1,139
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ix. 12	E. Thompson	32	134	805
xii. 11—14	J. Parsons	41	351	1,052
xiii. 1	J. H. Evans	27	209	690
——	Archd. Law	33	360	840
	MALACHI.			
i. 11	T. Lessey	28	101	709
——	J. N. Pearson	35	81	877
ii. 13—15	Dr. Collyer	29	432	752
iii. 1	B. W. Noel	29	302	744
— 16, 17	G. Weight	34	17	848
	MATTHEW.			
ii. 17, 18	H. Melvill	45	223	1,167
iii. 2	C. Luck	42	9	1,066
iii. 10	B. W. Noel	40	479	1,032
———	———	40	486	1,032
—11	T. Watson	39	461	1,000
iv. 1	H. S. Plumptre	29	413	751
——	D. Moore	39	166	985
—3, 4	T. T. Leete	35	264	885
—17	E. Thompson	27	368	699
—18—22	H. Cole	42	168	1,075
v. 7	E. W. Edgell	27	390	700
—10—12	G. Clayton	44	274	1,138
—14	F. Goode	32	401	818
——	R. Montgomery	38	41	953
v. 14	J. H. Evans	38	485	974
—16	W. Curling	32	81	802
——	Hugh Hughes	36	286	912
——	T. Dale	44	391	1,146
vi. 6	B. W. Noel	42	375	1,087
—9, 10	G. Weight	34	467	869
—11—13	———.	35	1	873
—12	———.	34	273	860
—22	Dr. Chalmers	26	138	660
—23	H. Stowell	38	333	967
—34	T. Dale	40	176	1,014
vii. 3—5	B. W. Noel	34	161	856
——13, 14	———	36	208	908
———.	J. Gwyther	40	523	1,034
———.	C. Hebert	41	30	1,036
——24—27.	Dr. Andrews	29	221	740
viii. 25, 26	T. Sedger	36	189	907
——26	S. Robins	39	25	978
——.	———	38	299	965
ix. 2	H. Melvill	44	265	1,138
—9	E. Parry	27	132	685
— 12	S. Summers.	26	181	663
—36—38	T. Haynes	36	161	906
x. 8	M. Welburn	33	278	836
xi. 5	E. Thompson	25	180	637
—6	T. Jackson	37	17	927
—19	H. M'Neile	44	319	1,141
——	Dr. O'Sullivan	27	344	698
—28	H. F. Fell	25	40	630
—28—30	S. Robins	42	317	1082-3
———	E Thompson	33	14	824
xii. 20.	T. Dale	29	9	729
xii. 30	H. Melvill	34	89	852
—41	J. Cumming	45	257	1,169
xiii. 11	S. Robins	33	409	843
——30	B. W. Noel	38	1	951
——45, 46	Dr. Burnet	41	179	1,045
xiv. 24—27	H. M'Neile	44	248	1,136-7
xv. 3	M. H. Seymour	31	298	788
xvi. 6	T. Mortimer	28	210	715
——18	J. R. Barber	41	313	1,050
———	H. Melvill	45	169	1,164
——21	G. Weight	38	245	963
——26	J. Sherman	43	213	1,103
———	W. Dawson	25	47	630
——26, 27	H. Melvill	43	191	1,102
xvii. 21	S. Robins	45	482	1,183
———	J. Williams	38	142	958
xviii. 3	D. Laing	40	33	1,006
——14	J. Macdonald	25	123	634
—— 20	J. Cumming	44	406	1,146
———	J. H. Evans	33	425	844
—— 21, 22	Dr. Sisson	35	33	874
xix. 25	H. Melvill	33	37	826
xx. 26—28	J. Hambleton	40	65	1,008
— 28	M. H. Seymour	33	506	846
xxi. 12, 13	———	44	375	1,145
———	T. Dale	37	107	931
—— 16	W. Harrison	39	437	998
———	W. Jay	33	229	835
xxii. 5	Dr. Raffles	41	37	1,037
———	S. Robins	31	345	791
——11—13.	C. Cator	36	223	909
——29	T. Binney	42	156	1,074
——31, 32	R. Frost	37	173	934
—— 39, 40	W. Jay	28	39	705
—— 42	Dr. Raffles	33	521	847
———	H. Melvill	43	249	1,105
xxiii. 19	Bp. Horsley	39	30	978
xxiv. 12	T. Hitchin	29	1	729
—— 44	C. Bradley	42	387	1,088
———	Hugh Hughes	45	404	1,178
——.	B. W. Noel	36	311	914
xxv. 1—3	E. Hull	32	145	805
——6	Hugh Hughes	33	416	843
—— 13	W. B. Mackenzie	37	167	934
—— 21	S. Bridge	44	431	1,148
———	B. W. Noel	36	90	903
——31—46.	Dr. Krummacher	39	407	936
———.	John Dixon	43	90	1,096
———.	S. Robins	29	325	746
——37—40.	Arch. Robinson	30	1	753
——40	Dr. M'Caul.	34	99	852
———	E. N. Kirk.	31	420	793
——40—45.	B. W. Noel	36	121	904
——46	———.	36	145	905
———	T. Dale	43	309	1,108
xxvi. 27, 28.	H. Melvill	46	21	1,190
xxvii. 3, 4	B. W. Noel	36	169	907
——3—5	J. Clayton Jun.	33	113	830
——29	R. Aitkin	38	500	975
——35	Dr. Cope	30	247	764
——50—54.	B. W. Noel	26	77	657
xxviii. 18, 19	W. Neville	28	164	712
——19	W. Dodsworth	31	89	779
——20	H. Stowell	41	409	1,055
	MARK.			
ii. 1—12	T. Jackson	44	302	1,140

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ii. 10	H. Stowell	41	389	1,054
v. 11—20	Dr. Dillon	29	237	741
vi. 5, 6	H. Melvill	33	129	831
—6	J. Reading	42	126	1,072
—14—16	H. Melvill	34	361	865
—45—52	J. Cumming	45	137	1,162
vii. 13	J. Pratt	36	217	909
—34	Dr. Colls	38	51	953
—37	J. Shermnn	42	252	1,079
viii. 36, 37	C. Rawlings	36	293	912
ix. 23	W. Wilkinson	34	73	851
—28, 29	H. M'Neile	46	229	1,203
—43, 44	M. H. Seymour	41	239	1,048
—44	H. Melvill	36	375	917
—49, 50	H. M'Neile	35	294	887
x. 13, 14	H. Melvill	44	233	1,136-7
—13—16	B. W. Noel	41	300	1,050
—14	Dr. Hook	35	205	883
———	J. Cumming	41	188	1,045
—21	D. Moore	38	113	957
—22	H. M'Neile	45	185	1,165
xii. 12	W. Borrows	41	555	1,063
—32	J. Cumming	36	301	913
xiv. 9	Archd. Wilberforce	40	153	1,013
xvi. 15	J. H. Evans	37	338	942
———	H. Stowell	46	181	1,200
—15. 16	R. J. M'Ghee	46	236	1,203
—16	M. H. Seymour	40	97	1,010
	LUKE.			
i. 5—25	Dr. J. Brown	27	271	693
—28	H. Melvill	32	265	812
—32, 33	Dr. M'Caul	32	275	812
—68	E. Thompson	39	11	1,004
—78, 79	M. Welburn	34	449	868
ii. 11	M. H. Seymour	44	518	1,153
—27	T. Dale	45	34	1,155
iv. 4	S. Robins	39	140	984
—6	Achd. S. Wilberforce	37	257	938
—17—19	Dr. Croly	44	297	1,140
—18, 19	D. Moore	43	503	1,119
—31—37	W. Jay	42	400	1,083
vi. 19	W. Dodsworth	39	221	988
—38	S. Robins	42	322	1,082-3
vii. 41—43	J. Williams	35	347	890
viii. 11—15.	W. Borrows	25	316	645
———.	———.	25	325	646
—— 52	T. Sharp	25	417	651
———	J. N. Pearson	29	93	733
ix. 54—56	W. Russell	31	443	794
———.	W. Curling	40	377	1,026
x. 2	W. Borrows	38	269	964
—11	J. Parsons	39	346	993
—28	H. M'Neile	44	193	1,134
—37	E. Bull	36	69	902
—42	C. Rawlings	38	182	960
———	Hugh Hughes	42	275	1,080
xi. 1	Dr. Dillon	31	97	779
—21, 22	J. Parsons	38	220	962
—23	D. Moore	41	248	1,048
—23	J. Jessopp	45	276	1,170
—26	E. Thompson	45	291	1,171
—48	H. Stowell.	36	237	910
xii. 16—21	B. W. Noel	36	153	906
—19, 20	Dr. Cope	29	379	748
—26	T. Dale	43	177	1,101
—32	D. Wilson	25	36	629
—40	E. N. Kirk	34	64	850
———	D Ruell	36	25	901
—42, 43	B. Kent	41	151	1,043
—47	W. Dawson	31	409	793
—47, 48	J. Parsons	27	297	695
—58, 59	H. Melvill	44	471	1,150
xiii. 4, 5	D. Wilson	32	435	819
—5	A. G. Edouart	38	99	956
—8, 9	S. Robins	34	214	858
—22—24	B. W. Noel	39	445	999
—23, 24	Hugh Hughes	41	514	1,060
—25—27	H. Melvill	41	1	1,035
———.	———.	41	21	1,036
xiv. 17, 18	E. Thompson	26	376	674
—22	W. Borrows	28	249	718
———	M. Cooper	34	174	856
xiv. 23	H. Stowell	28	153	712
—23, 24	S. Robins	35	233	884
xv. 2	H. M'Neile	35	285	887
———	D. K. Drummond	42	120	1,072
—5	G. E. Eland	36	326	914
—7	R. Montgomery	35	413	894
———	———	35	421	894
———	D. Moore	42	35	1,067
———	Hugh Hughes	39	86	981
—10	B. W. Noel	41	419	1,055
———	E. N. Kirk	34	80	851
—11—24	T. Binney	44	289	1,139
—24	E. Thompson	28	359	724
—18—20	T. Beames	33	69	827
———	B. W. Noel	33	1	824
—20	Dr. Burnet	31	449	774
—32	Dr. Croly	30	389	771
xvi. 1	J. Forster	41	86	1,039
—4	H. Melvill	29	252	742
—10	———	31	185	784
—19, 20	R. King	39	265	990
—22—24	H. R. Maude	26	359	673
—31	Dr. Newton	38	193	961
———	C. Rawlings	39	70	980
———	J. Parsons	39	333	993
xvii. 5	W. Jay	40	210	1,016
——12—19.	E. Wilton	39	98	981
——26, 27	J. Hambleton	32	225	810
——32	T. Jackson	45	209	1,166
———	H. Melvill	43	137	1,099
——37	D. Kelly	35	429	895
xviii. 6, 7	W. Curling	39	111	982
——9—14	E. N. Kirk	34	25	849
——15, 16	B. W. Noel	30	249	765
xix. 10	———	37	489	949
———	———	37	497	950
—40	W. Jay	38	275	964
—41, 42	Dr. M'All	26	287	669
———	———	27	402	701
———	P. Maitland	34	508	872
xxi. 24—28.	Dr. Leifchild	34	49	850
xxii. 41—44.	C. Hebert	37	225	936
——61, 62.	J. Thorp	26	349	673
xxiii. 34	H. Melvill	45	313	1,173
——39—43.	J. Parsons	35	15	873
——47—49.	W. Jay	36	463	921
xxiv. 5	W. Curling	32	359	816
——25	J. Cooper	26	47	655
——32	J. Hambleton	39	302	991
——34	M. H. Seymour	43	317	1,109
——46, 47	Dr. Newton	45	473	1,183
——50, 51	W. Neville	28	281	719
——50—52.	H. Moore	28	224	716
——50—53.	F. J. Stainforth	44	14	1,124
	JOHN.			
i. 14	T. Sharp	25	342	646
———	H. Melvill	39	157	985
———	E. Thompson	40	519	1,034
—42	J. Sherman	31	57	777
—47	H. Townley	37	432	946
—47—49	Dr. Leifchild	31	352	791
iii. 3	B. W. Noel	36	1	900
———	———	39	1	977
———	———	42	423	1,090
———	———	42	430	1,090
———	———	42	452	1,091
———	———	42	461	1,092
———	———	42	470	1,092
———	———	43	55	1,095
———	———	43	75	1,096
———	———	43	107	1,097
———	———	43	115	1,098
———	———	43	147	1,100
W. Dodsworth		28	176	713
W. H. Cooper		26	305	670
T. Gibson		46	93	1,194
W. Dawson		27	231	691
J. M. Burton		26	212	664
J. Cumming		36	527	925
J. Clayton, Jun		37	34	927
W. R. Fremantle		40	421	1 028
Dr. Cresswell		44	151	1,131

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iv. 24	Dr. Cresswell	44	209	1,134
—29	R. Aitkin	25	229	640
—35	T. Jackson	44	84	1,128
—35, 36	J. Gwyther	27	64	681
—36	T. Dale	30	221	763
—41, 42	Dr. Halley	39	525	1,003
—46, 47	M. H. Seymour	38	397	970
v. 1—9	P. Macmorland	26	69	656
—17	H. Melvill	30	325	768
—26, 27	———	44	495	1,152
———	———	44	511	1,153
—39	H. J. Newbery	26	274	668
vi. 11	S. Robins	39	229	988
—12	Dr. Rudge	33	120	830
—44	W. Jay	38	18	951
—46	H. Cole	41	576	1,064
—53	Dr. O'Sullivan	28	65	707
—68, 69	S. Green	25	369	648
vii. 37	W. Wilkinson	31	137	782
viii. 12	H. H. Milman	29	331	746
———	J. H. Evans	42	61	1,069
——31, 32	H. Melvill	25	377	649
——32	H. Stowell	26	131	660
———	T. Jackson	35	494	898
——54, 55	T. Mortimer	25	433	652
——58	———	28	10	703
ix. 35, 38	Dr. Raffles	46	224	1,202
—40	D. Moore	46	349	1,210
x. 16	J.S.M.Anderson.	45	432	1,180
—18	S. Robins	32	353	816
—27	Dr. Cooke	34	404	866-7
———	F. S. Bradshaw	46	256	1,204
xi. 21—26	Dr. M'Crie	27	31	679
—36	Dr. Reed	25	149	636
—43, 44	H. Melvill	44	69	1,127
———	———	44	77	1,128
xii. 32, 33	———	32	441	820
—43	F. Thornburgh	33	8	824
—47, 48	H. Melvill	45	320	1,173
—48	R. J. M'Ghee	46	277	1,205
xiii. 7	J. Parsons	27	313	696
——12—15	C. Benson	28	201	715
——13, 14	W. Jay	28	25	704
xiv. 2, 3	C. Bradley	43	539	1,121
———	D. Moore	45	233	1,168
—4—6	B. W. Noel	25	221	640
—8, 9	H. Melvill	45	353	1,175
—13, 14	M. H. Seymour	43	361	1,111
—16, 17	J. Hambleton	26	161	662
———	D. Moore	45	281	1,171
—18	J. S. Wilkins	46	399	1,212
—19	J. Cumming	45	153	1,163
—22	W. Jay	43	458	1,116
—27	T. Dale	38	25	952
———	D. Moore	45	287	1,171
xv. 12	———	45	302	1.172
—24	S. Robins	39	237	989
xvi. 24	W. H. Cooper	28	365	725
——32, 33	D. Moore	45	361	1,176
xvii. 3	W. Nunn	35	457	896
———	T. F. H. Bridge	38	444	972
———	A. Fletcher	40	401	1,027
—15	D. Moore	45	400	1,178
—17	J. Cumming	36	399	918
———	———	36	517	924
———	S. Robins	43	497	1,119
———	H. Stowell	43	529	1,121
—21	S. Robins	28	169	713
xviii. 8, 9	H. Melvill	46	38	1,191
——38	H. Stowell	30	213	763
xix. 27	T. Dale	34	489	871
——28	H. Melvill	38	461	973
——41, 42	———	45	64	1,157
xx. 11—13	G. Bateman	30	136	759
—21	M. H. Seymour	43	301	1,108
—22, 23	———	43	289	1,107
—25	T. Jackson	42	105	1,071
—30, 31	M. H. Seymour	43	258	1,105
—31	J. Hambleton	31	513	797
xxi. 15	S. Robins	27	173	688
———	Joseph Brown	45	160	1,163
—17	H. Stowell	32	505	823
xxi. 17	R. J. M'Ghee	41	292	1,050
	ACTS.			
i. 25	G. S. Drew	35	463	1,182
ii. 1, 3	R. H. Herschell	35	183	881
—41	J. Parsons	45	366	1,176
—42	J. Williams	33	309	858
—47	T. Dale	39	253	990
———	———	46	317	1,208
iii. 19	Henry Hughes	26	394	675
iv. 12	T. Dale	31	73	778
———	Dr. Wardlaw	43	580	1,123
—31, 32	W. Jay	25	388	649
v. 31	M. H. Seymour	42	97	1,071
viii. 4	Achd.S.Wilberforce	41	497	1,059
ix. 3, 4	Dr. Wolff	33	353	840
—6	Dr. Hamilton	38	203	961
—11	Dr. Raffles	34	58	850
xi. 16	H. Gwyther	29	454	752
—21—24	J. Parsons	27	277	694
—22, 23	G. Weight	38	153	959
—23	Dr. Leifchild	26	338	672
———	W. Jay	40	241	1,018
—24	J. Sherman	46	133	1,197
xii. 21—24	F. Close	42	266	1,080
xiii. 18	J. Hambleton	34	201	858
——38, 39	W. Dawson	29	169	738
xiv. 7	T. Gibson	45	96	1,159
——17	J. Hambleton	38	73	955
———	T. J. Judkin	38	89	956
xv. 36	J. Clayton, Jun.	34	241	859
xvi. 9—12	J. Sibree	33	323	838
—14, 15	Dr. Dealtry	33	43	826
—27—31	B. W. Noel	36	471	922
xvii. 11	Hugh Hughes	43	327	1,109
——18	E. B. Were	35	504	898
xix. 8	T. Mortimer	28	410	727
—31	T. Binney	32	313	814
xx. 20, 21	W. H. Cooper	30	397	771
—21	H. Melvill	34	185	857
—25	M. H. Seymour	45	13	1,154
—25—27	T. Dale	45	489	1,184
—27	J. Cumming	40	121	1,011
—28	A.G. Pemberton.	41	337	1,051
—32	E. Thompson	38	323	966
———	J. G. Ewins	42	41	1,067
—35	H. Stowell	45	418	1,179
xxi. 13, 14	J. Thompson	38	264	963
xxiii. 12—15	M. H. Seymour	31	392	792
xxv. 15	J. Parsons	32	372	816
xxvi. 8	H. Melvill	45	329	1,174
——28	Achd.S.Wilberforce	45	457	1,182
——28, 29	C. Bradley	42	163	1,075
xxvii. 31	C. Hebert	35	325	889
——44	G. Jeans	27	323	696
	ROMANS.			
i. 16	H. M'Neile	42	310	1,082-3
—32	H. Melvill	31	289	788
ii. 14, 15	J. F. Denham	38	429	971
—28, 29	J. Hambleton	29	309	745
iii. 9	J. Harding	41	139	1,043
—19, 20	B. W. Noel	46	389	1,212
—23	———	36	9	900
———	———	36	19	900
—25	———	46	365	1,211
—27, 28	———	46	437	1,215
—28	J. Sawer	45	271	1,170
—31	J. Haslegrave	29	341	747
iv. 4, 5	Henry Hughes	29	25	730
—17	Dr. Burns	31	104	780
v. 1	J. Williams	32	183	807
———	W. Howels	38	457	972
—1, 2	C. Rawlings	38	31	952
—1—6	W. M. Bunting	28	325	722
—20	E. Thompson	34	445	868
vi. 10	T. Dale	28	33	705
—11	———	26	41	655
———	D. Moore	46	405	1,213
—14	H. Melvill	31	121	781
—18	G. Clayton	32	514	823
vii. 19	S. Robins	25	133	635
—22—25	Dr. Leifchild	29	228	740
—24, 25	Achd.S.Wilberforce	43	433	1,115

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viii. 1 . .	B. W. Noel	35	489	898
——— .	J. Williams	44	254	1,136-7
—2 . .	Dr. Bunting	25	279	643
—7 . .	H. Melvill .	34	457	869
——— .	E. N. Kirk .	34	483	870
—14 . .	F. Miller .	29	128	735
——— .	T. Dale .	42	45	1,068
—15 . .	J. Hambleton	31	1	775
——— .	B. W. Noel	32	7	798
—16 . .	C. Driscoll	27	81	682
—16, 17 .	J. Hambleton	31	49	777
—18 . .	C. Benson .	34	1	848
—28 . .	G. Weight .	37	130	932
—33 . .	D. Moore .	43	185	1,101
—35—39 .	J. Hamilton	45	511	1,185
ix. 1—5 .	Dr. Chalmers	25	397	650
—18 . .	B. W. Noel	36	263	911
—23 . .	T. Mortimer	41	307	1,050
x. 1 . .	H. J. Newbery	25	165	637
—10 . .	H. Melvill .	35	397	893
—13—15 .	Bp. Blomfield	29	397	750
xii. 1 . .	T. Dale .	32	57	801
—6—8 . .	——— .	33	255	836
——— .	F. Close .	43	405	1,114
—11 . .	J. Garwood .	32	139	805
—12 . .	T. Mortimer	25	248	641
—18 . .	H. Melvill .	27	17	679
—21 . .	H. M'Neile	45	193	1,165
xiii. 1 . .	Dr. Croly .	37	465	948
—8 . .	J. Hambleton	42	113	1,072
—11 . .	Theyre Smith	31	114	780
——— .	J. F. Witty .	34	197	857
——— .	J. Burnet .	35	526	899
——— .	S. Bridge .	40	503	1,033
—12 . .	J. N. Pearson	31	496	796
——— .	J. F. Russell	34	515	872
xiv. 22 .	C. Simeon .	27	121	684
xv. 4 . .	Henry Hughes	27	37	680
—15—21 .	Dr. Bunting	28	230	716
—16 . .	J. Parsons .	32	413	818
xvi. 19 .	T. Binney .	43	241	1,104
1 CORINTHIANS.				
i. 10 . .	Dr. Collyer .	31	67	777
—12, 13 .	Dr. Wait .	40	275	1,020
—19. 20 .	E. Thompson	34	154	855
—21 . .	F. Close .	39	357	994
—22—24 .	G. Weight .	33	165	832
—23, 24 .	J. Bowers .	26	381	675
—25 . .	J. H. Evans.	28	85	708
——— .	Dr. Dillon .	30	254	765
ii. 1, 2. .	J. Sherman	31	174	783
——— .	J. Haslegrave	33	189	833
—2 . .	F. Jobson .	31	241	786
——— .	T. Dale .	39	149	984
——— .	W. Owen .	41	144	1,043
—4, 5 . .	T. Dale .	44	227	1,135
—14 . .	C. Rawlings	37	89	930
iii. 6 . .	M. H. Seymour	44	343	1,143
—7 . .	J. Haslegrave	26	281	669
—11 . .	R. L. Connell	27	181	688
——— .	W. Gillmor	29	246	741
——— .	E. Temple .	32	187	807
——— .	T. W. H. Gurney.	42	372	1,086
—16 . .	H. Melvill .	26	201	664
—21—23 .	W. Dodsworth	25	139	635
iv. 1, 2 .	E. Thompson	36	183	907
—4 . .	W.W.Champneys	40	185	1,015
—20 . .	S. Ramsey .	30	82	757
——— .	Dr. Stebbing	39	269	991
v. 7, 8 . .	R. H. Herschell	34	498	871
vi. 5 . .	Dr. Dillon .	31	433	794
—11 . .	G. Weight .	44	109	1,130
—19 . .	J. H. Evans	34	423	867
vii. 29 .	E. Thompson	31	145	782
—29—31 .	J. Harding .	30	365	770
ix. 11 . .	H. H. Beamish	33	147	831
—22 . .	S. Robins .	38	176	960
——— .	J. Hambleton	44	241	1,136-7
—24 . .	T. Sedger .	39	173	985
x. 3, 4 . .	H. Melvill .	26	1	653
—12 . .	J. H. Evans	31	337	790
—17 . .	D. Moore .	44	186	1,133
xi. 23—25 .	S. Robins .	33	97	829

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——— .	——— .	37	420	945
xii. 26 . .	S. Robins .	27	413	702
—27 . .	——— .	37	233	936
xiii. 1—3 .	J. Parsons .	35	7	873
—8 . .	J. Bushnell	28	111	709
——— .	S. Robins .	37	41	928
—13 . .	J. F. Witty.	41	184	1,045
——— .	——— .	41	210	1,046
——— .	——— .	41	227	1,047
xiv. 15 .	T. Dale .	35	439	895
——— .	H. Stowell .	37	305	941
—40 . .	M. H. Seymour	43	265	1,106
xv. 6 . .	W. Hodson.	34	43	849
—19 . .	H. Melvill .	27	377	700
—20 . .	W.W.Champneys	34	493	871
——— .	G. Mansfield	42	351	1,085
—26 . .	H. Melvill .	37	1	926
—34 . .	R. Eden .	34	439	868
—42—44 .	S. Green .	27	218	690
—53 . .	Dr. Dillon .	25	117	634
——— .	J. M. Burton	28	59	706
——— .	S. Ramsey .	33	84	828
—55—57 .	Dr. Wardlaw	32	216	869
xvi. 13 .	Dr. Wait .	38	169	900
2 CORINTHIANS.				
i. 3—7 .	F. Close .	34	369	865
ii. 11 . .	D. Kelly .	37	124	932
iii. 2, 3 .	J. Haslegrave	42	77	1,070
—7, 8 . .	H. Melvill .	28	49	706
—17 . .	J. Cumming	45	129	1,161
iv. 5 . .	Dr. Burnet	29	429	752
—6 . .	J. Davies .	46	250	1,204
—7 . .	Dr. Dealtry	42	393	1,088
v. 1 . .	Dr. Steane .	35	522	899
—1—4 . .	Dr. Mortimer	41	206	1,046
—6—9 . .	Dr. Collyer	31	316	789
—7 . .	W. Goode .	42	447	1,091
—14, 15 .	H. Stowell .	43	465	1,117
—17 . .	T. Snow .	25	30	629
——— .	W. Hancock	41	171	1,044
—18, 19 .	E. Thompson	32	92	802
—19 . .	S. Robins .	26	401	676
—20 . .	H. Stowell .	41	396	1,054
—21 . .	Dr. Candlish	35	366	891
vi. 2 . .	J. Alexander	36	170	906
—13 . .	J. Horton .	44	399	1,146
vii. 1 . .	J. Irvine .	39	119	982
—9 . .	J. Parsons .	32	471	821
viii. 5 . .	W. H. Cooper	42	68	1,069
ix. 15 . .	Dr. Raffles	33	393	842
x. 3 . .	J. Parsons .	30	177	762
xi. 3 . .	H. Stowell .	41	467	1,058
—14 . .	J. Cumming	43	19	1,093
xii. 1—4 .	E. Thompson	46	176	1,199
xiii. 5 . .	B. W. Noel	45	249	1,169
—11—14 .	T. Page .	33	470	845
GALATIANS.				
ii. 2 . .	H. H. Beamish	39	368	994
—10 . .	W. Jay .	43	221	1,103
iii. 18 . .	J. Cumming	45	177	1,164
—28 . .	W. Nunn .	35	451	896
iv. 4, 5 . .	S. Robins .	32	29	799
—18 . .	J. Garwood	27	73	682
—31 } . .	H. M'Neile	39	485	1,001
v. 1 } . .	J. Harding .	27	306	695
—1 . .	B. W. Noel	44	21	1,125
——— .	J. L. Galton	30	430	772
—14 . .	H. Melvill .	33	441	845
—18 . .	J.W.Cunningham	30	296	767
—22 . .	W. Borrows	40	191	1,015
—24 . .	J. H. Evans	36	341	915
vi. 1 . .	H. W. M'Grath.	29	280	743
—7 . .	Dr. Raffles	36	127	904
——— .	J. Stratten .	38	160	959
—7, 8 . .	W. H. Dorman	26	430	677
—8 . .	Dr. Chalmers	26	230	665
——— .	——— .	31	21	776
——— .	H. Stowell .	32	425	819
—10 . .	C. Benson .	37	468	948
——— .	H. Melvill .	28	349	724
—14 . .				

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vi. 14	W. J. Irons	34	12	848
——	R. Montgomery	43	561	1,122
— 14, 15	E. Tottenham	33	497	816
— 15	W. J. Irons	32	249	811
	EPHESIANS.			
i. 7	B. W. Noel	44	31	1,125
— 17, 18	C. Luck	41	597	1,065
— 22, 23	J. F. Crossman	35	408	893
ii. 1	E. Thompson	29	390	749
— 2	H. Melvill	30	460	774
— 7	W. Wilkinson	29	17	730
— 8	B. W. Noel	40	160	1,013
— 8—10	Dr. Hannah	42	83	1,070
— 10	J. Waddington	36	479	922
iii. 8	B. W. Noel	30	285	767
——	S. Robins	43	481	1,118
— 15	H. Stowell	38	437	972
— 19	T. J. Judkin	44	93	1,129
iv. 1	W. J. Irons	32	451	820
——	Hugh Hughes	40	116	1,010
— 1—3	T. Mortimer	39	81	981
— 1—7	——	29	47	731
——	E. Thompson	31	322	789
— 13	Dr. Rudge	31	502	796
— 30	Dr. M'Leod	30	101	757
v. 1	J. Stratten	29	111	734
— 18	B. W. Noel	29	33	731
— 24, 25	J. H. Pinder	30	67	756
— 25	C. Rawlings	44	104	1,129
vi. 4	Dr. Hannah	27	141	686
——	M. Welburn	35	216	883
——	M. H. Seymour	40	431	1,029
——	D. Moore	46	333	1,209
— 10	R. Aitken	38	493	975
——	B. W. Noel	41	75	1,039
— 12, 13	W. Jay	32	345	815
— 17	E. Hoare	36	483	922
——	J. H. Evans	39	197	986
— 24	W. F. Vance	32	493	822
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i. 21	A. Pope	26	169	662
——	W. Gillmor	30	373	770
——	D. Kelly	31	169	783
— 27	S. Robins	39	243	989
——	R. J. M'Ghee	44	165	1,132
ii. 4	W. Jay	23	13	653
— 5	C. Bradley	45	297	1,172
— 5—7	H. Melvill	27	193	689
— 6	Archd. Spooner	28	117	710
— 14—16	T. Page	38	104	956
— 15, 16	Lord W. Russell	32	500	822
— 20	E. Sidney	43	157	1,100
iii. 8	H. Stowell	28	145	711
— 8, 9	M. H. Seymour	40	265	1,020
— 14, 15	J. H. Stewart	36	117	903
— 21	Dr. Bunting	22	457	821
iv. 4. 5	W. W. Champneys	34	168	856
— 6, 7	J. Pratt	33	329	839
— 18	J. H. Evans	40	58	1,007
— 19	G. Jeans	27	203	689
——	B. W. Noel	42	29	1,067
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i. 12	J. Pratt	25	77	632
— 19, 20	H. Melvill	42	297	1,082-3
— 25	E. Thompson	38	405	970
— 27	H. Cole	42	51	1,068
— 28	D. Moore	43	296	1,107
ii. 5	T. Dale	42	439	1,091
— 6, 7	J. Hambleton	42	1	1,066
— 8	M. H. Seymour	38	257	963
— 10	J. L. F. Russell	46	313	1,207
— 18, 19	H. M'Neile	39	397	996
— 20—23	——	39	505	1,002
iii. 4	J. C. Williams	41	67	1,038
— 10	H. Melvill	45	201	1,166
— 11	J. Harding	32	21	799
— 15	H. Melvill	45	73	1,158
—25	B. W. Noel	37	241	937
iv. 5	Dr. Newton	29	418	751
	1 THESSALONIANS			
i. 1	C. Bradley	40	81	1,009
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— 11, 12	F. H. Fell	30	21	754
iv. 9	W. B. Barter	27	102	683
— 13	J. Parsons	25	298	644
— 13, 14	R. Newstead	35	513	899
—14.	J. H. Gwyther	34	179	856
——.	H. Vallance	39	13	977
v. 4	D. Moore	40	169	1,004
— 9, 10	B. W. Noel	45	505	1,185
— 16	——	45	553	1,188
— 17	J. Horton	40	224	1,017
— 18	H. Melvill	37	449	947
——	——	44	359	1,144
— 19	J. Hambleton	33	21	825
——	J. Parsons	39	326	992
— 21	J. B. Owen	25	309	645
——	E. Thompson	37	214	935
— 23	W. Neville	28	376	725
— 23, 24	P. M'Owan	26	421	677
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ii. 15	B. W. Noel	43	10	1,093
iii. 5	E. Bickersteth	29	347	747
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i. 5	C. Lane	43	123	1,098
—12—16	B. W. Noel	36	391	918
ii. 1, 2	W. Curling	30	485	774
——	T. Binney	41	107	1,041
iii. 16	E. Thompson	34	265	860
——	Dr. Newton	43	412	1,114
iv. 1	Dr. O'Sullivan	38	341	967
— 6	J. Haslegrave	31	464	795
——	J. Cumming	41	266	1,049
— 8	S. Robins	26	217	665
——	J. Parsons	41	358	1,052
— 8, 9	J. Haslegrave	34	105	853
— 16	J. A. James	26	152	661
——	J. H. Woodward	35	385	892
——	D. Moore	39	275	991
——	——	39	281	991
vi. 6	W.W.Champneys	38	94	956
— 15	W. Wilkinson	26	297	670
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i. 10	Dr. Morison	43	207	1,103
— 12	G. Jeans	26	35	654
——	Dr. Collyer	32	97	803
——	W. Jay	32	329	815
——	Dr. Gordon	40	71	1,008
——	H. W. M'Grath	44	53	1,126
— 13	R. Burgess	34	7	818
ii. 8	Dr. Dillon	26	21	654
— 15	H. Tattam	30	348	769
— 22	T. Dale	45	25	1,155
——	——	45	41	1,156
iii. 1	E. Thompson	31	195	784
— 15	J. Hambleton	30	7	753
——	T. Dale	32	283	812
——	H. Stowell	41	535	1,062
— 16	J. Watson	27	164	687
iv. 7, 8	T. B. Baker	28	383	726
	TITUS.			
i. 2	H. Melvill	44	463	1,150
— 5	M. H. Seymour	43	273	1,106
ii. 6	T. Dale	36	430	919
— 10	Dr. Chalmers	26	54	655
— 11, 12	Dr. Raffles	43	234	1,104
iii. 1	H. Thompson	37	517	950
	PHILEMON.			
10, 11	J. S. M. Anderson	39	389	995
	HEBREWS.			
i. 1, 2	J. Cumming	36	318	914
ii. 2, 3	P. P. Gilbert	33	341	839
——	B. W. Noel	36	56	902
——	J. P. T. Wyche	45	307	1,172
— 3	——	36	49	902
— 14	H. M'Neile	43	389	1,113
iii. 7, 8	Dr. Raffles	43	229	1,104
— 13	B. W. Noel	36	295	913
iv. 1	T. J. Judkin	29	137	736
— 9	Dr. M'All	25	61	631
— 11	H. Stowell	41	402	1,054
— 15, 16	H. Melvill	42	203	1,077
——	H. Stowell	43	349	1,111
v. 1—4	T. Mortimer	30	89	758
— 9, 10	Bishop Soule	42	90	1,070
— 13	W. Jay	36	535	925

Texts.	Names.	Vols.	Pp.	Nos.
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— 11, 12	J. Hawtrey	27	44	680
— 12	W. Jay	28	75	707
— 18	J. Clarkson	31	473	795
vii. 14	Dr. Pye Smith	25	403	650
viii. 10—13	J. Stratten	27	148	686
ix. 15—17	J. Stratten	28	291	720
— 27	J. A. James	40	137	1,012
— 27, 28	Dr. Collyer	29	293	744
x. 4	G. Bateman	46	416	1,213
— 11—14	H. M'Neile	43	513	1,120
— 24	Hugh Hughes	38	118	957
xi. 4	C. A. Hulbert	29	69	733
——	W. Hudson	33	285	837
— 5	Dr. Leifchild	28	233	717
— 6	E. Tuttenham	37	357	943
— 7	C. Bradley	44	147	1,131
— 13	S. Robius	37	475	948
— 13, 14	G. Clayton	30	26	754
— 17	B. W. Noel	27	1	678
— 21	H. Melvill	41	283	1,050
— 23	B. W. Noel	44	453	1,149
— 24—26	Dr. Philip	28	257	718
——	B. W. Noel	32	364	816
——	H. Melvill	46	301	1,207
— 30	T. Binney	25	425	651
— 39	H. Melvill	33	205	834
xii. 1, 2	J. Williams	38	328	966
— 2	J. Parsons	39	309	992
— 3	H. Melvill	34	473	870
— 4	T. Binney	39	205	987
— 11	J. Letts	32	15	798
— 14	P. Maitland	37	91	930
xiii. 7	Dr. Hannah	40	38	1,006
—— 7, 8	A. E. Rogers	38	410	970
—— 11, 13	C. Bradley	40	201	1,016
—— 14	B. W. Noel	38	421	971
—— 17	D. Moore	46	373	1,211
	JAMES.			
i. 25	R. L. Connell	27	57	681
— 26	J. Haslegrave	46	219	1,202
— 27	S. Robins	28	137	711
——	W. Curling	34	147	855
iii. 6	C. Rawlings	35	394	892
iv. 14	Dr. Dillon	31	276	787
——	J. F. Witty	34	377	865
v. 7	W. Dodsworth	31	490	796
— 19, 20	H. Melvill	45	1	1,154
— 20	R. Young	38	285	964
	1 PETER.			
i. 3, 4	W. Jay	38	10	951
— 3—5	J. Russell	41	529	1,061
— 8	W. Jay	32	297	813
— 12	J. Marryat	40	496	1,032
— 13	W. Temple	40	393	1,027
ii. 6, 7	G. Weight	35	465	897
— 7	T. Dale	29	406	750
— 9	H. Melvill	29	101	734
——	J. Cumming	44	438	1,148
— 17 (1st. cl.)	H. Stowell	26	141	661
—— (2d. cl.)	G. Bateman	31	507	796
—— (cl. 2.3)	A. R. Symonds	35	389	892
—— (1st. cl.)	Ard. S. Wilberforce	37	351	943
iii. 8	T. Binney	30	47	755
— 13	W. Jay	32	305	813
— 15	Dr. Bunting	31	231	786
iv. 8	Hugh Hughes	46	356	1,210
— 12	H. Melvill	40	249	1,019
— 15	H. Melvill	41	199	1,046
— 18	J. Haslegrave	27	125	685
v. 5—11	T. Mortimer	37	138	935
— 6, 7	B. W. Noel	44	157	1,132
——	——	44	177	1,133
— 7	T. E. Hankinson	26	372	674
— 9	H. Melvill	46	53	1,192
— 9, 10	T. Mortimer	37	195	935
— 12	J. Parsons	41	365	1,053
	2 PETER.			
i. 5, 6	W. H. Medhurst	32	153	806
— 10	D. Moore	42	382	1,087
— 10, 11	H. Stowell	43	472	1,117
— 17	J. Hambleton	38	315	966
— 19	H. M. Villiers	44	447	1,149

Texts.	Names.	Vols.	Pp.	Nos.
i. 21	J. Watson	27	164	687
ii. 6, 7	T. Binney	44	259	1,136-7
iii. 3	E. Parsons	31	223	786
——	J. Forster	37	72	929
— 11	H. Melvill	35	25	874
——	J. C. Burns	40	438	1,029
— 16	J. Cumming	37	49	928
——	——	37	203	935
——	——	37	321	942
	1 JOHN.			
i. 1—7	C. J. Goodhart	26	119	659
ii. 1	B. W. Noel	42	329	1,084
——	——	42	345	1,085
— 1, 2	J. Williams	26	177	662
— 24	W. Gillmor	37	154	933
— 24, 25	T. Mortimer	29	153	737
— 25	W. Jay	32	338	815
iii. 10	Dr. Dillon	28	307	721
— 14	H. Stowell	45	238	1,168
iv. 1—3	E. Thompson	44	327	1,142
——	——	44	331	1,142
— 7, 8	J. Williams	33	90	828
— 8	W. Jay	34	412	867
— 11	Dr. Burnet	34	420	867
——	H. Stowell	37	289	940
— 16	W. Borlows	26	233	666
——	Dr. Chalmers	31	37	777
——	J. Clayton, Jun.	42	147	1,074
v. 5	T. Dale	43	545	1,121
— 5, 6	H. M'Neile	43	395	1,113
— 12	T. Dale	37	264	938
— 21	J. F. Russell	35	381	892
	2 JOHN.			
6	W. Jay	25	361	648
	3 JOHN.			
8	H. Stowell	43	340	1,110
	JUDE.			
3	W. Spencer	37	424	946
—	B. W. Noel	41	427	1,056
—	W. Curling	42	195	1,076
11—13	M. H. Seymour	34	335	866
21	H. Stowell	41	443	1,057
	REVELATION.			
i. 5, 6	E. J. Wilcocks	27	238	691
— 6	J. C. Burns	40	474	1,031
ii. 4	H. Melvill	38	57	954
— 5	T. Morell	25	84	632
— 7	T. Myers	25	263	642
——	M. Welburn	45	547	1,187
— 10	D. Kelly	33	104	829
——	J. Stratten	46	117	1,196
——	——	42	290	1,081
—25	S. Bridge	41	569	1,064
iii. 2, 3	B. W. Noel	43	31	1,094
—7, 8	E. Tottenham	34	308	862
— 11	B. W. Noel	43	40	1,094
——	Dr. Rudge	26	105	658
— 12	Dr. Wait	41	101	1,040
——	T. Snow	26	365	674
— 18—20	W. Jay	36	42	901
iv. 1	T. Jackson	45	393	1,178
v. 1—7	J. Parsons	39	341	993
— 6	H. Melvill	30	73	757
— 11, 12	G. Weight	46	421	1,214
vii. 14—17	G. S. Drew	46	157	1,198
— 15	Dr. Steane	31	265	787
— 16, 17	J. Gossett	30	491	774
— 17	H. Melvill	36	73	903
xii. 7, 8	T. J. Judkin	28	285	720
xiv. 5	W. Borrows	25	345	647
—— 13	T. B. Baker	38	509	976
——	T. Mortimer	35	435	895
xv. 2, 3	M. H. Seymour	33	53	827
xvii. 3	R. Montgomery	43	553	1,122
xix. 12	T. Roberts	36	347	915
xx. 1—3	B. W. Noel	36	84	903
— 11, 12	Henry Hughes	27	225	691
— 12	J. Skinner	45	145	1,162
——	T. Grinfield	43	508	1,119
xxi. 7	J. Parsons	30	161	761
—— 25	S. Robins	31	161	783
xxii. 2	H. Melvill	45	521	1,186
—— 5	G. C. Tomlinson	25	104	633
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Sermons on behalf of—

NATIONAL, PAROCHIAL AND WARD SCHOOLS.

Preachers' Names.	Vols.	Nos.	Preachers' Names.	Vols.	Nos.	Preachers' Names.	Vols.	Nos.
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Binney, T.	40	1,005	Macmorland, P. .	28	722	Stowell, H.	37	941
Cawood, J.	13	351	Melvill, H.	20	520	Treffry, R. Jun. ..	11	299
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Close, F.	39	994	Mann, W.	5	137	Sumner, Bp. J. B.	4	111
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———	20	523—4	Noel, Baptist W. .	26	657	———	5	137
———	23	588	Noel, G. T.	37	934	Williams, W.	3	81
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———	12	322	M'All, Dr.	24	615	Raffles, Dr.	17	437
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———	2	57
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Roby, W.	10	274
Sherman, J.	26	658
Townley, H.	12	324
Young, J.	32	817

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———	35	896

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Hall, R.	8	223
——	8	223

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———	19	496
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———	32	819
Weight, G.	35	897

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Bulteel, H. B.	17	440
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Morison, Dr. J.	6	170
Mortimer, T.	8	221
Noel, G. T.	10	273
Thomson, Dr. A.	10	273

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SERMONS TO THE YOUNG.

Ainslie, R. (to young men in London) .	32	101
Angus, J.	34	859
Bennett, Dr.	16	421
Binney, T.	41	1,037
Cooper, W. H. ...	42	1,069
Cumming, J.	42	1,081
———	43	1,093
Dale, T.	36	919
——	41	1,035
——	43	1,093
——	45	1,155
——	45	1,156
—— (to children)	45	1,155
Dawson, W.	26	663
Dehon, Dr.	2	46
Evans, J. H.	34	861
———	39	980
Fletcher, Dr.	4	92
Gilbert, C.	16	424
Hambleton, J. ...	18	480
James, J. A. (to the procrastinating).	40	1,034
Jones, T.	13	350
Judkin, T. J. (to children)	11	306
—— —— .	13	363
—— —— .	23	579
Kirk, E. N.	34	849
Leifchild, Dr.	28	717
Melvill, H. (conversion difficult in old age)	19	485
Moore, D.	45	1,160
Morison, Dr. J. (to children)	18	461
Morris, C.	25	639
———	27	694
Mortimer, T.	23	599
Noel, B. W. (to children)	32	816
Noel, B. W. (ditto)	37	937
—— (to unconverted children)	39	991
—— (to children)	41	1,050
—— (ditto)	43	1,110
Parsons. J.	8	205
Peddie, Dr.	16	433
Robins, S.	29	732
Sheppard, J. (to children	21	547
Stratten, J.	39	979
Styles, Dr.	7	196
Wilson, Bp.	9	255
Winter, Dr.	7	197
——	9	253
———	13	361
———	16	421
Wooldridge. Mr. .	5	139
Young, J. (to women)	32	801

SERMONS TO SUNDAY SCHOOL TEACHERS.

Bennett, Dr.	13	355	Green, S.	25	638	Sherman, J.	31	777
Budd, H.	11	310	Robins, S.	27	688			

SERMONS TO MEDICAL STUDENTS.

Benson, C. (on medical education)...	37	948	Seymour, M. H. ...	38	963	Seymour, M. H. ..	42	1,080
Binney, T.	20	523	——— ..	40	1,020	Weight, G.	38	963

SERMONS TO PARENTS AND MASTERS.

Dale, T.	32	801	Moore, D.	46	1,209	Reay, C. L.	39	978
——	34	858	Noel, Baptist W. .	28	704	Seymour, M. H. ...	38	970
Kirk, E. N. (to mothers)	34	849	O'Sullivan, Dr. ...	25	652	Wilson, Bp.	9	255

SERMONS TO SERVANTS.

Chalmers, Dr. ..	26	655	Mackenzie, W. B.	37	934	Wilson, Bp.	9	255

SERMONS ON EDUCATION,

In addition to those already indexed as preached on behalf of Schools.

Blomfield, Bp.	18	465	Irving, E.	4	114	Seymour, M. H. ...	32	808
Brown, Jos.	45	1,163	Melvill, H.	32	804	——— ...	40	1,029
Dale, T.	31	786	Reed, Dr.	14	371	Welburn, M.	35	883
Hannah, Dr.	27	686						

SERMONS ON SUNDRY SPECIAL OCCASIONS.

Subject. Preacher.	Vols.	Nos.
An Eclipse—Bateman, G.	30	773
Pestilence—Hollis, H.	29	748
Melvill, H.	18	473
Scott, J.	18	476
Death by fire—Clayton, J. jun ...	35	882
Wilson, D.	32	819
Fire at the Tower—Burns, J. C ...	40	1,029
Opening of Royal Exchange—Cumming, J.	46	1,207
A snow storm—Hollis, H.	29	746
A land flood—Wilton, E.	39	981
Shipwreck—Hyatt, C.	19	261
Saunders, I...	18	461
Williams, W. B.	5	135
Execution of a criminal—Carver, E..	37	949
Cotton, W.	1	5
Cotton, W.	3	86
——— .	4	115
Farrar, A. E.	30	755
Mortimer, T.	17	439—40
Styles, Dr..	2	40
Wood, T. .	3	88

Subject. Preacher.	Vols.	Nos.
National distress—Thompson, E. ...	31	784
Popular commotion—Thompson, E.	42	1,073
Fast day—Chalmers, Dr...	19	491
Howels, W.	20	528
Irving, E.	19	489
James, W. B....	19	503
Noel, B. W.	19	489
Day of humiliation—Bennett, Dr. Clayton, J. jun. Dobson, T. P. Palmer, W. S. Townley, H.	12	319
Thanksgiving day—Dale, T.	21	547
Gwyther, J. ...	21	547
Packwood, J. ...	22	561
Watkins, H. G. .	22	553
Queen's escape—Croly, Dr.	37	948
Fearne, F. G.	37	950
Melvill, H.	37	947
Thompson, H. ..	37	950
A coronation—Blomfield, Bp.	18	460

SERMONS ON SUNDRY SPECIAL OCCASIONS—(Continued.)

Occasions.	Preacher.	Vols.	Nos.
	Clayton, J. jun. ..	18	460
	——— ..	33	830
	Kelly, D.	33	829
	Vernon, W. H.	33	831
Birth of a prince—Burns, J. C.		40	1,031
Departure of missionaries, namely:			
Dr. R. Morison—	Burder, Dr. / Morison, Dr. / Waugh, Dr.	6	161
Philip, Dr.—	Clayton, J. jun. .... / Philip, Dr.	12	326
	Wilks, M. ..... / Townley, H. ..... / Blackburn, J. ..... / Burnet, J.	12	327
Opening of Highbury College—	Burder, Dr. ... / Harris, Dr. W.	7	186
Fortieth Anniver. of Ordin.—Jay, W.		16	425
A minister's recovery from sickness—	Morris, C.	17	438
Rowland Hill Centenary—	Sherman, J. / Campbell, Dr.	46	1,197
Jubilee of London Missionary Society	Parsons, J. / Binney, T.	46	1,201
Close of the year—Beames, T.		34	872
	Bradley, C.	25	639
	Cooper, M.	34	857
	Hambleton, J. ..	25	637
	——— ...	34	858
	Jay, W.	43	1,094
	Melvill, H.	32	800
	Noel, B. W.	36	919
	——	39	977
	Reed, Dr.	23	586
A new year—Mortimer, T.		23	587
	Robins, S.	34	858

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Affliction—Evans, J. H.		23	581
	Jay, W.	39	999
	Thorpe, W.....	22	560
Africa, claims of—Knibb, W.		37	946
Aged Christians—Blackburn, J.		4	101
America, state of religion in—Potter, A.		17	457
Angels, their interest in redemption—	Watson, R.	17	453
Antiquity, appeal to—Melvill, H. .		45	1,174
Anxiety—Dale, T.		40	1,014
	Pratt, J.	33	839
Backsliding—Bridge, S.		41	1,064
	Denham, J. F.	38	954
	Kelly, D.	29	735
	Melvill, H.	38	954
	Parsons, J.	19	490
Behaviour in God's house—Cater, P.		5	119
Bells (Church)—Bateman, G.		31	781
Bush, the burning—M'Connell, T. ...		9	234
Business and religion—Garwood, J. .		32	805
Busy-body, the—Melvill, H.		41	1,046
Charity towards Christians who differ from us—Smith, Dr. Pye		24	626
Chartism—Scott, A. J.		40	1,024, 1,026
Children, death of, in judgment on parents—Laing, D.		40	1,011
Children's duty to a parent's memory—	Clayton, J. jun.	22	571
Children, to be taught mysteries in religion—M'Neile, H.		43	1,112
Children kept back from Christ—	Melvill, H.	44	1,137
Children suffering for parents' sins—	Melvill, H.	35	886
Christian Courtesy—Binney, T. ..		30	755
Christ's Parting words—D. Moore .		45	1,168, 1,171, 1,172, 1,176, 1,178
Christ's words when on the cross—	Aitken, R.	38	975
Church, Nature of—Cumming, J. ..		44	1,146
	Dale, T.	46	1,208
Colonisation—Wilberforce, Archd. S.		41	1,059
Commandments:—			
The ten—Bush, J.		7	194
——— Frost, R.		37	934
The second—Cox, Dr.		16	416
The sixth—Noel, Baptist W. ...		33	834
The seventh—Noel, Baptist W.		33	836
The tenth—Noel, Baptist W. ...		33	840
Confirmation—Birchall, J.		26	665
	Haslegrave, J.	30	769
	Robins, S.	87	936
	Warren, D.	9	240
Conscience—Denham, J. F.		38	971
	Melvill, H.	34	865
Cruelty to animals—Booker, Dr. ...		18	460
	Greenwood, T. .	13	345
	Styles, Dr.	12	336
Death, why inflicted on Christians—	Stodhart, R.	21	535
Deluge, the—Fletcher, Dr.		8	208
Domestic happiness—Collinson, J. .		30	770
Duelling—Cooper, W. H.		14	372
Egypt, destiny of—Blackburn, J. ...		38	974
Ejaculatory prayer—James, J. A. ...		1	23
Elijah's and Elisha's Deaths compared—	Melvill, H.	46	1,193
Evil, God's mode of dealing with it—	M'Neile, H.	45	1,165
Falls of Christians—Evans, J. H. ...		36	915
	Green, S.	25	648
	Kelly, D.	31	783
Fasting—Rodwell, J. M.		32	810
	M'Neile, H.	46	1,203
	Melvill, H.	43	1,102
Friendly societies—Rudge, Dr.		33	830
Garden, the Sepulchre in—Melvill, H.		45	1,157
Gethsemane, Christ in—Hebert, C....		37	936
God hidden—Melvill, H.		45	1,161
Golden calf—Herschell, R. H.		40	1,033
Grace (free)—Noel, Baptist W.		40	1,013
Happy dying—Bradley, C.		42	1,088
	Sheppard, J.	22	575
	Thorpe, W.	4	95
	Wardlaw, Dr.	32	809
Harvest—Binney, T.		15	405
	Blackburn, J.	9	241
	Hambleton, J.	38	955
	Jackson, T.	42	1,073
	Rudge, Dr.	22 ..	572-78
	Stratten, J.	38	959
Hearing sermons—Thornton, J.		1	29
Heathen, salvation of—Seymour, M.H.		40	1,010
Heaven—Cumming, J.		45	1,169
	Drew, G. S.	46	1,198
	Mortimer, T.	41	1,050
	Noel, Baptist, W.	36	915
	Parsons, J.	30	761
Hell—Seymour, M. H.		41	1,048
Hell eternal—Melvill, H.		36	917
	Noel, Baptist W.	36	904-5

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Humility	Noel, B. W.	44	1,132
Industry	Melvill, H.	40	1,023
	Robins, S.	42	1,086
Infant salvation	Cumming, J.	41	1,045
Infidelity	Parsons, J.	19	490
Innocents, the slaughter of	Melvill, H.	45	1,167
Intercessory Prayer	Binney, T.	44	1,136-7
Judgment (the last)	Carter, W.	6	147
	Dixon, John	43	1,096
	Hughes, Henry.	27	691
	James, J. A.	40	1,012
	Krummacher, Dr.	39	996
	Melvill, H.	16	425
	Reece, Mr.	3	76
	Ruell, D.	7	194
	Skinner, J.	45	1,162
Languages, diversity of	Beamish, H. H.	14	388
		15	394
London, state and claims of	Blackburn, J.	7	190
	M'Neile, H.	8	208
	Noel Baptist W.	30	767
Lord's prayer	Weight, G.	34	860
	———	34	869
	———	35	873
Marriage	Cater, P.	3	65
	Collyer, Dr.	29	752
Marriage service	Pinder, J. H.	30	756
Marriage (the Queen's)	Clayton, J. jun.	37	927
	Cumming, J.	36	925
	———	37	927
	Thompson, H.	37	928
Matthew, conversion of	Pitman, J. R.	1	25
Means, use of	Hebert, C.	35	899
	M'Neile, H.	19	494
Minister, not to be elected	M'Neile, H.	45	1,181
Ministerial office	Birt, C.	7	174
	Cumming, J.	40	1,011
Ministerial office	Davies, J.	6	165
	Fletcher, J.	22	559
	Haslegrave, J.	45	1,192
	Hutchings, W.	2	42
	Irvine, J.	39	982
	March, H.	5	121
	Melvill, H.	15	401
	Moore, D.	39	991
	———	43	1,107
	———	46	1,211
	Morell, T.	3	66
	Mortimer, T.	30	758
	Page, T.	23	585
	Parsons, J.	32	818
	Sidney, E.	43	1,100
	Smith, T.	4	94
	Steane, Dr.	22	560
	Tattam, H.	30	769
	Thompson, E.	36	907
	Woodward, J. H.	35	892
Miracles, nature and design of	M'Neile, H.	18	474-5
	Styles, Dr.	18	475
Moral impotency, no excuse	Tidman, A.	15	398
Mysteries in religion	Dodsworth, W.	28	713
	M'Neile, H.	24	611
Night counsels from God	Hankinson, T. E.	32	802
Night, none in heaven	Melvill, H.	45	1,186
Old, Death of the	Binney, T.	44	1,139
Paradise of Eden	Harris, Dr. W.	7	193
	Noel, Baptist W.	41	1,041
Particular Providence	Clarke, Dr. A.	15	404
	Clayton, J. jun.	12	318
	Melvill, H.	21	539
	Robins, S.	34	868
	Watson, R.	16	415
Passover, the	Herschell, R. H.	34	871
Patriotism	Collyer, Dr.	19	500
Persecution	Clayton, G.	44	1,138
Poor, A plea for	Jay, W.	43	1,103
Poor, relief of the	Chalmers, Dr.	19	497
Poverty	Bradley, C.	39	997
	M'Neile, H.	20	524
	Melvill, H.	20	520
	Stowell, H.	24	605
Power of God	Denham, J. F.	26	654
Prayer	Almond, G.	8	224
	Chalmers, Dr.	19	491
	Dillon, Dr.	31	779
	Hodson, W.	33	832
	Horton, J.	40	1,017
	Melvill, H.	43	1,103
	Miller, J.	2	45
	Moore, D.	45	1,186
		1,187,	1,188
	———	46	1,189
		1,190,	1,191
	Noel, Baptist W.	42	1,087
	Waugh, Dr.	3	87
Praising the dead	Clayton, J. jun.	33	837
Public life, dangers of	Lacey, H.	1	26
Public social worship	Birt, I.	10	268
	Blomfield, Bp.	11	301
	———	16	415
	Dale, T.	40	1,021
	Hall, R.	15	402
	James, J. A.	15	406
Quaker sentiments	Miller, F.	29	735
Reading	Hawes, Dr.	19	494-5
Reason, province of	Owen, J. B.	25	645
Rechabites, the	Rennell, T.	1	22
Recognition in eternity	Dillon, Dr.	23	589
Responsibility of man	Melvill, H.	37	935
Sabbath breaking	Robinson, R.	2	242
	Rudge, Dr.	29	736
Sabbath observance, and obligation of	Blomfield, Bp.	13	353
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	Pratt, J.	24	609
	Stowell, H.	37	939
	———	45	1,179
	Wood, T.	4	111
Sabbath, three services on	Rudge, Dr.	33	845
Sabbath (change of the day)	Burder, Dr.	16	418
Sabbath of heaven	M'All, Dr.	25	631
Sacrifices, institution of	Cox, Dr.	7	109
Satanic agency	Melvill, H.	30	774
Schism	Scott, A. J.	41	1,060
———	———	41	1,062
Scripture, sufficiency of	Stowell, H.	41	1,062
	Seymour, M. H.	43	1,105
Sea, the	Williams, W. B.	7	183
Second Thoughts	Melvill, H.	44	1,124
Self-examination	Noel, B. W.	45	1,169
Separate state, the	Collyer, Dr.	31	789
	Dale, T.	39	772
	Gilbert, P. P.	31	797
	Mortimer, Dr.	41	1,046
Sermons, hearers judged by	Melvill, H.	45	1,173

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Sickness	Robins, S.	38	965
	Williams, W. B.	11	296
Singing and sacred music	Dale, T.	35	895
	Mortimer, T.	35	895
Slavery	Ivimey, J.	22	571
	Mann, I.	15	410
	Price, Dr.	15	412
Socialism	Scott, A. J.	40	1,025
Swearing	Everard, Dr.	1	15
Temperance	Champneys, W. W.	33	839
	Cox, Dr.	32	809
	Edgar, Prof.	17	452
	Jay, W.	5	122
Temperance	Medhurst, W. H.	32	806
	Miller, E.	12	334
	Mortimer, T.	30	764
	Spencer, W.	34	861
Temptation (the) in the wilderness	Moore, D.	39	985
	Plumptre, H. S.	29	751
Thanksgiving (the general), in the liturgy	Dale, T.	32	800
Theatrical amusements	Best, T.	9	248
	——	34	859
	Binney, T.	32	814
Times, state of	Jackson, T.	44	1,128
	Parsons, J.	38	961
Tongue, an unbridled	Haslegrave, J.	46	1,202
Tongues, gift of	Bradshaw, T.	18	476
	M'Crie, Dr.	19	502
Unity of Christians	Cumming, J.	45	1,164
Unpardonable sin	Chalmers, Dr.	23	580
War	Gray, J.	7	174
War in heaven	Melvill, H.	36	903
Weeks, feast of	Herschell, R. H.	35	881
Witch of Endor	Melvill, H.	42	1,089
Woman, as daughter, wife, and mother	Pitman, J. R.	7	193
Women, the last at the cross	Jackson, T.	42	1,071
Works (good), rewarded	Wilberforce, Archd.	40	1,013

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CHRIST'S SERMON ON THE MOUNT.

"The Gospel must first be published among all nations."—*Mark* xiii. 10.

"And Jesus said unto them, Go ye into all the world, and preach the Gospel to every creature."—*Mark* xvi. 15.

MATTHEW.—Chap. V.

AND seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him:

2 And He opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there remembereest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven: for it is God's throne:

35 Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Chap. VI.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathens *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall He* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Chap. VII.

JUDGE not, that ye be not judge

2 For with what judgment y judge, ye shall be judged: and wi what measure ye mete, it shall measured to you again.

3 And why beholdest thou t mote that is in thy brother's ey but considerest not the beam that in thine own eye?

4 Or how wilt thou say to t brother, Let me pull out the mo out of thine eye, and, behold, beam is in thine own eye?

5 Thou hypocrite, first cast o the beam out of thine own eye; a then shalt thou see clearly to cast o the mote out of thy brother's eye.

6 ¶ Give not that which is ho unto the dogs, neither cast ye you pearls before swine, lest they tran ple them under their feet, and tu again and rend you.

7 ¶ Ask, and it shall be giv you; seek, and ye shall find; knock and it shall be opened unto you:

8 For every one that asketh re ceiveth, and he that seeketh findeth and to him that knocketh it shall b opened.

9 Or what man is there of yo whom if his son ask bread, will h give him a stone?

10 Or if he ask a fish, will he giv him a serpent?

11 If ye then, being evil, kno how to give good gifts unto you children, how much more shall you Father which is in heaven give goo things to them that ask Him?

12 Therefore all things whatsoev ye would that men should do to you do ye even so to them: for this i the law and the prophets.

13 ¶ Enter ye in at the strait gate for wide is the gate, and broad is th way, that leadeth to destruction, a many there be which go in thereat

14 Because strait is the gate, an narrow is the way, which leadet unto life, and few there be that find i

15 ¶ Beware of false prophet which come to you in sheep's cloth ing, but inwardly they are ravenin wolves.

16 Ye shall know them by the fruits. Do men gather grapes o thorns, or figs of thistles?

17 Even so every good tree bringet forth good fruit; but a corrupt tre bringeth forth evil fruit.

18 A good tree cannot bring fort evil fruit, neither can a corrupt tre bring forth good fruit.

19 Every tree that bringeth no forth good fruit is hewn down, an cast into the fire.

20 Wherefore by their fruits y shall know them.

21 ¶ Not every one that sait unto me, Lord, Lord, shall ente into the kingdom of heaven; but h that doeth the will of my Fathe which is in heaven.

22 Many will say to Me in the day, Lord, Lord, have we not p phesied in Thy name? and in Th name have cast out devils? and i Thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that hears these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine:

29 For He taught them as one having authority, and not as the scribes.

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